Presbyterian Hymnal

CHILDREN'S SUNDAY, JUNE 10

Christian Enterprises at Cape Nome, by Loyal L. Wirt **Professor Wright's Lecture Tour in Japan**
Happy Day House, Ida T. Thurston

Volume LXXXV *Number 23*

THE CONGREGATIONALIST

Boston Thursday 7 June 1900

PROF. EDWARDS AMASA PARK, D. D., LL. D.
Born Providence, R. I., Dec. 29, 1808; died Andover, Mass., June 4, 1900

TRIBUTES FROM FORMER PUPILS IN RECENT LETTERS TO DR. PARK

I MAY now freely acknowledge the vast debt of grateful obligation on my part to you, for the fine inspirations, the noble incentive, the undecaying vigor of conviction and purpose which you have largely and constantly helped put into my life.—*Dr. R. S. Storrs.*

It was your signal gift and rich endowment to be such a teacher as to command the unbounded devotion of your pupils. Such a teacher comes but rarely, a gift of heaven, yet also the result of ages of preparation. Such a teacher in theology you were to us, unexampled in the power of creating a deep interest in the subject, giving us an insight into the many fine and subtle distinctions of theological inquiry, giving to us also a firm grasp on essential things, opening up the vast range of the field to be explored, and then impressing our minds so powerfully and vividly with the form and eloquence of the presentation that each lecture left its indelible stamp on the mind. —*Prof. Alexander V. G. Allen, Episcopal Theological School, Cambridge.*

Marriages

The charge for marriage notices is twenty-five cents.

PADDOCK—SOMMERS—In Schoolcraft, Mich., May 30, by Rev Wolcott B. Williams, Rev. Edward A. Paddock of Weiser, Idaho, and Mrs. Hannah E. Sommers of Olivet, Mich.

SEDGWICK—BARNES—In Williamsville, Mass., May 23, Rev. E. A. Sedgwick of Curtisville, and Florence A. Barnes of Williamsville.

Births

BAYLIS—In Brocksville, O., May 22, to the wife of Rev. Chas. T. Baylis, a daughter.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BRAMAN—In Wayland, Mass., May 23, H. B. Braman, aged 80 yrs.

JEWETT—In Oswego, N. Y., May 26, Clarissa Emerson, widow of Benjamin Jewett, aged 92 yrs.

LEONARD—In New Bedford, Mass., June 2, Marian, widow of Capt. Zephaniah A. Leonard of Raynham, aged 91 yrs., 18 days.

MITCHELL—In Blue Rapids, Kan., May 24, Rev. Ammi R. Mitchell, aged 74. Since 1855 until within a few years Mr. Mitchell has served as pastor in home missionary churches in Iowa, Illinois and Kansas.

VERMILYE—In Washington, D. C., May 4, Elisabeth McJarty, eldest daughter of the late Rev. Dr. B. G. Vermilye of Hartford, Ct. Burial at Hartford.

WHITCOMB—In Worcester, June 1, Abbie Estabrook, wife of G. Henry Whitcomb, aged 58 yrs., 1 mo., and 22 dys.

MRS. G. HENRY WHITCOMB

Mrs. Abbie Estabrook Whitcomb, wife of G. H. Whitcomb of Worcester, died on Friday evening last at the age of fifty-eight years. Born in Dayton, O., she came to Worcester thirty-five years ago, and has long occupied a prominent place in the religious and social circles of this state. Her husband's interest in educational and missionary enterprises brought Mrs Whitcomb into wide relations where her attractive character and characteristics found congenial fellowship. Many who have shared the ready hospitality of the home where she so long presided will feel her death as a personal loss, while a smaller circle of her more intimate friends will never cease to miss the rare loyalty and steadfastness which marked her attachments.

In her home, of which she was the very heart, her husband and children knew best the depth and unselfishness of her devotion. Her consecration to duty and to the work of the Plymouth Church, of which she was a zealous member, was an example to all her associates, and she exerted there an influence for good of which she herself was least of all conscious. The loss of three of her children did not permanently dim the Christian faith of her early life, nor did subsequent years of prosperity and happiness exalt her pride or modify the charming humility of her character and life. A daughter and three sons survive. Funeral services were conducted at the family residence on Harvard Street on Monday at half-past two by Rev. Dr. George W. Phillips of Rutland, Vt., former pastor of Plymouth Church. M. F. D., JR.

REV. FRANKLIN E. FELLOWS

Rev. Franklin E. Fellows died at his home in Norwich, Ct., May 17, after a brief illness. His wife and seven children survive him, one son having passed on before.

Mr. Fellows was born Feb. 23, 1827, at Weatherafield, Vt., of old New England stock, and was educated at Kimball Union Academy, Dartmouth College and Andover Theological Seminary. He held pastorates from 1858 to 1881 in Kennebunk and Bridgton, Me., Sutton, Mass., and Griswold and Bozrah, Ct. He took great pleasure in the work of the Christian ministry, and since his retirement from pastoral cares has engaged in mission and reform work. An associate in this labor writes: "His only desire through life was to lift up the fallen, visit the sick in their affliction, comfort those who mourned, and lend a helping hand to those who were poor and needy."

LAURA LOVE HART

On May 17, at Oconomowoc, Wis., of typhoid pneumonia, there passed from earth Laura Eveline Love, wife of Rev. Hastings H. Hart, LL. D., of Oak Park, Ill., superintendent of the Children's Home and Aid Society and secretary of the National Conference of Charities and Correction. She was born in Berlin, Ct., July 18, 1856, being the daughter of the late Rev. William De Loss Love, D. D., and Matilda Wallace. After completing her education at Olivet College, Mich., and Houghton Female Seminary, Clinton, N. Y., she taught school at South Hadley and Northampton, Mass., and at St. Paul, Minn., until her marriage, Feb. 25, 1886. Although she was devoted to her home and was the affectionate mother of four children who mourn her loss, she was, even in impaired health, prominently identified with the intellectual life of the community, and was active in the religious work of Plymouth Church, St. Paul, and the Second Congregational Church, Oak Park, Ill., being especially enthusiastic in mission interests among children. All who knew her admired her intense convictions, her tireless energy, her practical wisdom and her sprightly wit. She was an earnest Christian, unselfish always, spiritual and prayerful in soul and zealous in the salvation of others. With a large, true and loving heart she entered into the philanthropy of her husband's work. At last in the calm confidence that her mission on earth was accomplished she fell asleep. Mrs. Hart's funeral was conducted at the home of her aunt, Mrs. Miranda Ledyard, Milwaukee, Wis., May 19, by her pastor, Rev. Sydney Strong, D. D., and Prof. W. E. C. Wright; and she was buried in the Forest Home Cemetery of that city where her father rests. B.

MRS. MARY BEECROFT DOE

Mrs. Doe grew up in Bangor, Me., and in 1854 married Rev. Franklin B. Doe, then a student in Bangor Seminary. Their first pastorate was at Lancaster, Mass., for four years; then in 1858 they went to the young church in Appleton, Wis. She was a very active helper in her husband's successful ten years' pastorate there, and then Mr. Doe became home missionary superintendent for Wisconsin, when for twelve years their home was in Ripon and Fond du Lac. Later Mr. Doe went to the southwest as superintendent for Missouri, Arkansas, Texas, Indian Territory and Oklahoma for another thirteen years. During this time the family home was in Dallas, Tex., and St. Louis, Mo., and as the husband was obliged to be out upon his great field most of the time the care of the five children devolved almost wholly upon Mrs. Doe. Nobly did she fulfill this trust, at the same time keeping open doors for the home missionaries and traveling preachers. Many a discouraged and perplexed young preacher found strength and help in her motherly counsel and thoughtful entertainment. It was a great strain upon her and her health gradually failed. Since Mr. Doe resigned the superintendency seven years ago, she has still aided efficiently in his work in various towns of northern Wisconsin, where he labored for longer or shorter periods as a supply between pastorates or to revive feeble and dying churches.

Mrs. Doe's home had been in Ashland, Wis., for a number of years, where she peacefully passed away April 28, with her husband and three surviving children about her. All who knew her esteemed and admired her, for there were many noble and helpful qualities in her character. A true helpmeet, a devoted mother, a queenly Christian woman long to be remembered. S. E. L.

AN interesting exhibit is now going on at Gilchrist's new store on Washington Street. In the back part of the first floor under the large skylight a model shoe factory has been installed and one can see the manufacture of the famous Black Beauty Shoes. They are made by the Goodyear system, and what is meant by the "Goodyear Welt" and how it gives comfort and durability to the shoe can be seen. This small factory will be in operation two weeks and the operators will cheerfully give any information, so do not hesitate to ask questions.

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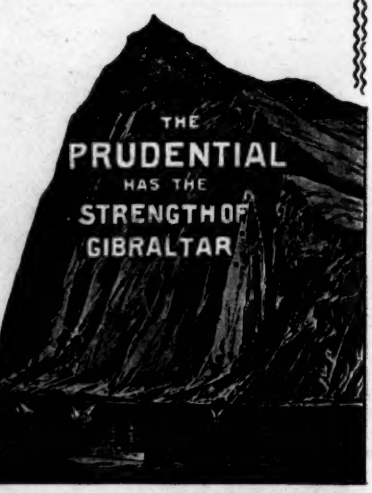

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SUMMARY OF ASSETS.

Cash in Banks	$650,877.87
Real Estate	1,753,973.36
United States Bonds	1,932,500.00
State Bonds	26,000.00
City Bonds	727,392.49
Rail Road Bonds	1,076,310.00
Water Bonds	93,200.00
Gas Stocks and Bonds	143,800.00
Rail Road Stocks	4,848,780.00
Bank Stocks	318,000.00
Trust Co. Stocks	107,250.00
Bonds and Mortgages, being 1st lien on Real Est'e	194,250.00
Loans on Stocks payable on demand	234,125.00
Premiums uncollected and in ha ds of Agents	652,322.84
Interest due and accrued o 1st January, 1900	49,614.39
	$12,808,395.95

LIABILITIES.

Cash Capital	$2,000,000.00
Reserve Premium Fu' d	4,281,073.00
Reserve for Unpaid Losses and Claims	795,266.54
Net Surplus	4,681,966.41
	$12,808,395.95
Surplus as regards policy holders	$7,681,966.41

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NEW YORK, January 9, 1900.

THE SUMMER OUTING.—Spring has come and almost gone, and summer is fast coming upon us, for the ice is now out of all the Maine lakes, and all over the land the intended summer tourist is studying the guidebooks issued by the railroads to find out where to go for a week or month's outing. Yes, the summer is coming, the summer in cities of hot days and hotter nights, of chambers without air and nights without sleep, of hot pavements and hotter houses. Is it any wonder, then, that already the eyes of the nation are turned eastward toward the cooling woods and lakes and the bathed shores of Maine, that already ways and means are being devised by which some respite may be gained, some relief enjoyed. The beautiful Maine coast offers quantities of opportunities for an ideal summer vacation. No one who has not visited it has an idea of the beauty of its scenery. Boothbay Harbor and historic Castine are full of cool places where the sea breezes blow, and the beautiful scenery of Camden and Mt. Desert Island, where the mountains come down to the sea, is becoming better known each year, and the islands and rocky headlands of Frenchman's Bay, Mooseabec, Millbridge and Machias Bay hold a charm that is attracting an increased number of summer visitors each recurring season. The Maine Central Railroad has now in print a Maine coast book that is in itself almost a vacation, so delightfully pleasing are its descriptives, and the cuts which illustrate it are each one a work of art. The steamer Frank Jones offers a most enjoyable trip along the Maine coast, with a constantly changing panorama of picturesque bits of stately lighthouses and breaking surf. The entire trip from Portland to Machiasport is most enjoyable to the eye, and so much of it is made inside the islands that little or no heavy sea is encountered. A feature which shows the popularity of travel to the Rangeley Lakes was the inauguration, on May 7, for the season of through parlor car from Portland to Farmington on arrival at Portland of morning trains from Boston. Sleeping cars now run from Boston to Greenville on the shores of Moosehead Lake, on the so-called Pullman trains, adding another inducement to visit this great lake of Maine, called "the fish pond of the nation," as there are as many trout and salmon caught there each year as in any body of water within the confines of the United States and its outlying possessions.—*Boston Journal, May 20.*

HOOD VS. HOOD.—Important suits have just been decided in the United States Circuit Courts involving the right to the word Hood or Hood's. Messrs. C. I. Hood & Co. of Lowell, Mass., proprietors of Hood's Sarsaparilla, began suit for infringement against Dr. J. C. Hood of Louisville, Ky., who was putting up what he called "Dr. Hood's Sarsaparilla." After a hearing in the United States Circuit Court at Louisville, Judge Evans on April 12 granted a temporary injunction in favor of C. I. Hood & Co. and restraining J. C. Hood from using the word Hood in any way or formjon any preparation of sarsaparilla. Messrs. C. I. Hood & Co. also began suit against a retail druggist in Indianapolis, Louis H. Renkert, who was selling Dr. J. C. Hood's Sarsaparilla. Dr. J. C. Hood employed counsel and made a defense, but Judge Baker of the United States Circuit Court granted an injunction which on April 23 became perpetual. These two decrees establish the exclusive right of C. I. Hood & Co. to the word "Hood's" and decide in effect that no other person can put up a Hood's Sarsaparilla even if his name is Hood, nor can any retail druggist sell or *offer for sale* any sarsaparilla bearing the name Hood or Hood's other than that prepared by C. I. Hood & Co. These decisions will be gratifying to every fair-minded person. No manufacturer should object to fair competition, but when an attempt is made to steal or infringe upon a business which has been established by great skill, labor and expenditure justice cannot be dealt out too quickly. Nor should "substitution" be allowed when a standard article is called for. Therefore, when you go to buy Hood's Sarsaparilla you should be sure to get "only Hood's."

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AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

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THE CONGREGATIONALIST

Volume LXXXV **Boston Thursday 7 June 1900** *Number 23*

Some of Next Week's Features

FIFTY-THREE DAYS ON A DOG SLEDGE. Rev. Loyal L. Wirt's concluding article in his Alaskan series.

THE MULTIPLICATION OF THE LOAVES. By Estelle M. Hurll.

THE BROAD SERVICE OF A SUBURBAN CHURCH. An account of the growth and work of the First Church, Montclair, which celebrates this week its thirtieth anniversary.

THE LAD WITH THE LOAVES. A story by Washington Gladden, D. D.

BIRDS IN MY MULBERRY TREE. By Caroline A. Creevey.

REPORT OF THE HOME MISSIONARY SOCIETY AT DETROIT.

The Christian World

Next Sunday in the Churches

Sunny skies and a genial atmosphere will, we trust, be vouchsafed to the little ones, for whom the services of next Sunday have been mainly planned in almost all our churches. Children's Sunday, instituted fifteen years ago or more, has rooted itself so firmly in the calendar that it would be almost as hard to displace it as it would be to surrender Christmas or Easter. Coming at the gateway of the summer, when, as Lowell says,

> Everything is happy now, everything is upward striving,

the day partakes of the season's joy and promise. It testifies to the church's interest in the youngest lambs in its flock. It is fraught with spiritual possibilities hardly yet fully realized. One Sunday in fifty-two is not too many to give to the children. Our home department this week is rich in material pertinent to the festival. May it be fraught with blessing to many!

Congregational Expansion

Our denomination has expanded with the nation. The new Year-Book makes that plain. It includes Alaska for the first time, naming one church, at Douglas, and suggesting another at Nome, which was organized by Rev. L. L. Wirt and has been self-supporting from the start. Cuba is represented by the church in Havana, which gets in in brackets under Florida, but will probably soon have a place for itself and its children. The Hawaiian churches are not yet in the list, but they now belong with our home churches and no doubt will be recognized in due time. We shall not be surprised to see Porto Rico in our statistics by the time they record the first year of the twentieth century.

Our Growth in 1899

The statistics of Congregational churches for the last year indicate that the denomination is nearly stationary so far as numbers are concerned. The total membership, 629,874, is a net gain over the previous year of 1,640. Our Sunday schools gained 2,136, nearly all of it in schools not directly connected with churches and under the care of the Sunday School Society. The number of churches, 5,604, is less by sixteen than last year, and of ministers twenty-five. This is the first time since statistics for the whole country began to be collected that net losses in churches have been registered. The additions by confession, 24,514, are the fewest since 1885. The five year statistics given in this volume afford an interesting study. It is said that belief in infant baptism is declining, yet the number of infants baptized, 11,824, was 330 more than in 1898, and has more than doubled in the last twenty years. The adult baptisms, 10,390, were less by 1,188 than in 1898. There have been more removals by death, 8,902, than in any previous year. Under the head of "removals by discipline" are included all who have withdrawn, except by death, or by letters to other churches. Twenty years ago this column, which up to that time had been small, began to increase rapidly, showing that a "fourth door" out of the church had begun to be recognized. In 1879 the number in this column was 1,822, last year it was 12,138. It will be seen that nearly half as many as united with the churches last year on confession either dropped out of church relations or went into churches which are not in fellowship with our denomination. It is time that a separation should be made in our reports between those who are excluded from the churches because of moral unworthiness and those who withdraw for reasons which do not reflect on their character.

The Prospect for Ministers

Last year's Congregational statistics showed a gain of six churches and 164 ministers. The new Year-Book shows a loss in both columns. The decrease of students in our seven theological seminaries is significant. The present total is 342, as against 371 in 1898, 486 in 1896 and 562 in 1891. Should this ratio continue long, there will again in a few years be an earnest call for ministers. So far as the colleges are concerned, Amherst as usual stands at the head, having sent thirty-one of the students now in the seminaries. Oberlin comes next, with twenty-five, nine of whom did not graduate. Yale stands third, with fifteen, while Harvard, Williams and Dartmouth each sent six, the same number as Mount Holyoke's contribution of women. Ministers continue to enjoy the fulfillment of the promise, "With long life will I satisfy him." For the last quarter of a century the average life of Congregational ministers was above sixty-eight years, and their average term of service nearly thirty-seven years. Of the 102 who died last year, more than one-half had passed the allotted time of threescore and ten, and only thirteen were under fifty. The lives of ministers are not prolonged by generous incomes. For example, in the 600 churches of Massachusetts, which state is at the front in amount of salary paid, only forty pay $3,000 or over, while about one-half the salaries are less than $1,000. The life of the minister today has its own peculiar trials, but perhaps not greater than in former days. It has also its compensations, as rich now to those who can appreciate them as at any time since the Christian church was founded.

Ways of Doing Good

To those who have money never were greater privileges given than now. Never were there so many ways in which suffering and want may be promptly relieved, larger happiness bestowed, new wealth added to character. Our columns every week furnish opportunities which rejoice givers, and telegraphs, swift ships and railway trains put them in touch with their fellowmen in distant lands. In a day one may put food into the mouths of starving children in India. He may give a home to an orphan in Armenia, open the way to useful womanhood for a Spanish girl by bringing her into Mrs. Gulick's school or preach the gospel by proxy to a congregation in China. Read Mr. Wirt's article in this number of *The Congregationalist* and see how to build a hospital in the Alaskan gold field, whither thousands of young Americans are hurrying to seek their fortuner. Many of them will be disappointed and lose what they take with them. Only about one in ten, Mr. Wirt says, wins success. Some of them will be hurt by accidents, others will be stricken by fever and some will die uncared for. What a haven a hospital, with physicians and skilled nurses, would be to these homeless sufferers! Is it not a privilege that one who has money can give all this to such needy ones? Nurses are ready. Builders are ready—men able and willing to plan and do the work—and givers can know that they are, through their gifts, perpetually relieving suffering, saving lives and making them more worth living. After all, the best possessions are the privileges of ministering to others. "It *is* more blessed to give than to receive."

Mr. Wirt's Plan of Campaign

The great success of our Congregational work at Cape Nome is largely due to the fact that Mr. Wirt was able to erect a hospital there and care for the many victims of the typhoid epidemic. With 3,000 people in the camp, the hospital was crowded with sick. With 20,000 or 30,000, as there are sure to be this summer in that camp, the hospital must be enlarged to care for the hundreds who will die for lack of care if it is not provided by an extension of the present building. Besides the Cape Nome hospital, Mr. Wirt ought to be enabled to

fulfill his great desire to establish hospitals in connection with the churches and reading-rooms which he is to build this summer at three other very important points on Bering Sea, each of which will have a population of not less than 5,000 souls. Ours is the only denomination working in that region. Let us heartily support Mr. Wirt and his staff of missionaries, nurses and physicians. To do this larger work at outside points as well as at Cape Nome $10,000 are urgently and immediately needed. Mr. Wirt has been occupied almost every waking hour during his stay in the East in presenting the needs of the work that lies so close to his heart. The churches which have been privileged to hear him have responded generously, but it is impossible in so short a stay to secure more than a fraction of what is imperatively needed. Gifts sent to the Congregational Sunday School and Publishing Society and designated for the Alaska Hospital Fund will be speeded on their way to Mr. Wirt, who starts this week for his northern field, stopping at Detroit for the home missionary meeting.

Professor Mitchell Sustained

The Methodist General Conference wisely assumed that it was not competent to decide on the theological soundness or unsoundness of theological professors. It therefore referred the matter of confirming the election of these professors to the board of bishops. They, by a majority, voted to confirm the reappointment for five years of Dr. H. G. Mitchell as professor of Hebrew and Old Testament Exegesis in Boston University. This is a triumph of intelligence, good sense and Christian scholarship. The movement against him by a few theological students was noisy and persistent, but would not have attracted attention had they not been supported by some who have larger influence. The Presbyterian General Assembly has perhaps been of value in suggesting to the Methodists a better way than it chose for itself.

Baptists Moving Toward Internal Unity

At the Baptist Anniversaries recently held at Detroit a resolution was adopted asking for a special commission of fifteen persons to consider first the relative amounts to be asked for the different benevolent enterprises of the denomination and second the practicability of more closely co-ordinating the societies in the collection of these amounts. The resolution followed a vigorous address by the retiring president of the Home Mission Society, who referred to the similar movement among the Congregational missionary organizations. The Southern Baptist Convention at Hot Springs, Ark., only a few weeks before, gave nearly a whole session to discussing the same topic. Several years ago the Northern Baptists instituted with great hopefulness a commission on systematic beneficence. Unfortunately the presence on this commission of many of the paid agents of the missionary societies prevented any definite action on the vexed questions of proportion and system. The new commission is composed largely of laymen and may be expected to deal unhesitatingly as well as wisely with the difficulties in the present situation. Possibly such similar action by Baptists North and South may result in a closer fellowship, if not an organic unity, of Baptist missionary organizations throughout the United States. Before 1844 the Triennial Convention was the only agent for the foreign missionary zeal of the entire denomination. Stranger things have happened than that the proposed bringing of the Southern Convention and the Northern Anniversaries to St Louis in 1903 should be signalized by a putting away of barriers and a happy restoration of unity among the four millions of Baptists in the United States.

Friends in Council

The tenor of the addresses at the yearly meeting of the Friends in New York last week was against war, and in favor of more aggressive work by the Quakers of today in appealing to rulers and legislators to put an end to strife. Mr. J. B. Garrett of Philadelphia in his address mourned the fact that social and other influences were causing the younger generation to weaken their testimony on this matter. That the Friends are alert to the newer thought and needs is shown by their preparations for a Summer School of Theology at Haverford College, Pa. Most of the lecturers are Friends, but men from other denominations, like Prof. W. N. Clarke, Prof. George F. Moore and Dr. Washington Gladden, have also been called in to assist. J. Rendel Harris of Cambridge University, England, the eminent paleologist, will be present and participate.

Movement Toward Endowment

Slowly, but surely, the Protestant churches of New York city are coming to see that the only hope for permanency in their urban work is the endowment of the church in its days of prosperity, so that when its environment changes it need not desert a region where it has been strong and go in search of parishioners. The old First Presbyterian Church on lower Fifth Avenue, New York city, has an endowment fund now of more than $75,000 which has been accumulated during the past two years as the result of effort put forth under the leadership of Rev. Howard Duffield. Dr. Rainsford of St. George's has been engaged in a similar project for some time. The scheme is as sane as it is beneficent. In a quiet way Shawmut Church, Boston, is taking steps in the same direction, and on a recent Sunday, without making any special effort, took up a collection of $2,300 for that object. The endowment idea is based on a principle which every man tries to follow in his calling and every corporation in its business. With population fluctuating, as our city population does, it is useless to think of the church thriving forever in business or tenement districts on the gifts of living donors. The Roman Catholic Church plants a church and almost never moves. Back of the parish are the resources of the diocese and back of those the wealth of the church at large if need be, so tenaciously do they hold to a post once selected and occupied. Wealth and fashion may come and go, but the church remains.

A Novel Kind of Endowment

The Protestant Episcopalians of the western diocese of Missouri have hit upon a way of endowing their diocesan treasury which is novel and imitable. One hundred members of churches have taken out insurance policies of $1,000 each for the benefit of the diocese, the policies being of the ten year endowment sort. At the end of ten years the diocese will have $100,000, income from which will pay the bishop's salary and other diocesan expenses. The only burden borne while the fund is accumulating will be the premiums for ten years divided among 100 men. The same plan has been successfully worked out by a local church, St. Mark's Protestant Episcopal Church, Philadelphia.

Lay Apathy in England

The Church of England journals are lamenting the absence of laymen at the May meetings. Possibly if the clergy thought less about ritual and prelacy and more about ethics and spiritual truths the attendance of laymen would be larger. The recrudescence of sacerdotalism in the Anglican Church is alienating the laity rapidly. As Augustine Birrell put it recently, the men regard "the churches as nice convenient places for their wives and daughters to potter about in on Sundays, and an establishment as a nice system to keep the parsons quiet." But as for themselves coming under the spell of the ecclesiastics or putting their shoulders to the wheel in carrying on the missionary or reformatory work of the church—they refuse to work under such leaders.

Christian Scientists' Annual

Last Sunday the "Mother Church," as the oldest Christian Scientists' organization is called, held annual communion services in its building on Norway Street, Boston. It is said that the audience-room was crowded five times during the day, about 6,000 persons in all being present. Some 2,300 were received into membership, many of them not being present. Those who join other churches usually unite with this one also. The annual message from "Mother" Eddy was read to each of the five audiences, followed by the communion. That is, the members went through certain forms, though no bread or wine was administered. We suppose that Mrs. Eddy's long paper seemed profound and mystical to her followers, though to us much of it is meaningless and some of it childish. Here is a specimen sentence: "Jesus said the opposite of God—Good—named devil—evil—'is a liar and a father of it' —that is, its origin is a myth, a lie." "Mother's room" was to be opened for visitors a part of the time this week, and a large number were to make a pilgrimage to Concord, N. H., where Mrs. Eddy lives. It is announced that her votaries will not be received by her there, but may have an opportunity to see her while she is taking her afternoon drive. Mrs. Eddy states in her message that since the publication of her Science and Health the United States official statistics show that the annual death rate has gradually diminished. The country does not yet seem to be aware of all the blessings which Mrs. Eddy thinks she has diffused.

Dr. Forsyth's Sermon

It is difficult for a Briton now to write, speak or preach without doing so in terms of empire. Hence we find Dr. P. T. Forsyth preaching to the Colonial Missionary Society on The Empire for Christ. In his sermon he ventures on a figure of speech in which earth is described as a mission colony, and the Son and the Spirit as emigrants and settlers therein. He contends that for Paul "the Roman empire was but a sketch, a first draft and framework of the universal church, and the *locum tenens* of a Christianity also imperial. By its very nature Christianity was imperial. . . . The church arose in a nation with a tendency to disperse and colonize." He affirms that the spread of the kingdom of God owes most to the Jews, the Germans and the Anglo-Saxons—the great colonizing races. To the mere conquering races it owes little but misfortune. He referred to the United States in these terms: "Think of what the seizure of one of our American colonies by the missionary spirit has done for the heathen world. I mean America. America is an English colony, which began as the whole teeming creation did, in an emigrant pilgrim fatherhood, a humiliation, an exile, a self-expatriation of the divine."

A Great Religious Organization

The steady growth of Young Men's Christian Associations in North America is one of the most encouraging religious developments of our age. It is worth while to study the Year-book of this organization for 1900, just issued, to see what wisely directed energy can do in building up Christian institutions. Here is an exhibit of 1,439 associations, with a reported membership of 255,472, owning buildings and other real estate valued at $21,620,480. There are 35,070 men serving on committees, and 1,399 of these are at work as general secretaries and other paid officers. The amount of labor expended for the religious, intellectual, social and physical welfare of young men cannot be estimated in figures, but it is a vast conserving force for the welfare of the nation. This association is coming to have increasing influence in breaking down sectarian barriers. It often presents, excepting the administration of the sacraments, an organization as thoroughly equipped as a church, with preaching services, Bible classes, prayer meetings and special classes and committees. It is a common meeting ground for members of all evangelical denominations, and cannot fail to suggest in many communities the feasibility of such union of Christians as will prevent the unnecessary maintenance of several small and struggling churches. We are not sure that the association can professedly undertake to promote this work. But without doubt it could be quietly discussed in the local bodies with good results.

The Second International Council's volume of proceedings, while late in arriving, has a comely appearance and contains substantially all the addresses made at the most important assembly of Congregationalists ever held. It is being sent to all the delegates and to others who subscribed for it. A few copies may still be obtained by sending $2 to Dr. H. A. Hazen, Congregational House, Boston.

The Collapse of the Boers

The almost unhindered entry of Lord Roberts into Johannesburg and his advance upon Pretoria mean the end of the war. There may still be prolonged and severe fighting, but it will be chiefly a guerilla warfare, more annoying than effective. The Boers' resistance, in spite of their boasted unity and unconquerableness, has come to an almost ludicrous, if not an actually ignominous, end. Convinced as we have been by careful study that from the outset England has been in the right, in spite of her blundering statesmanship which confused the real issues and has led many to think her in the wrong, we are doubly glad that the end has come. The Boers have not fought for pure independence, but for freedom to oppress others. They never have been, in the Transvaal at least, a real republic, but have maintained one of the most corrupt, tyrannical oligarchies in history. They have practically enslaved the natives, merely calling their serf system by another name. The assumed likeness between their struggle and our conflict with England in the Revolutionary War does not exist.

But they have some noble qualities. They have shown splendid bravery and endurance. Undoubtedly they are a profoundly religious people, in spite of the mediæval, or even pre-Christian, type of their faith and practice. Under a wise, just rule, and if allowed ultimately the self-government which Canada and Australia possess, they will become a contented, prosperous, and perhaps important people. We are informed by some who have lived among them that they are not likely to remain bitter and vindictive. Most of them will accept the situation and make the best of it good-naturedly. It seems to be true that a large and growing liberal party existed among them before the war and strove to correct the evils which led to it. But this party was too weak to oppose President Kruger successfully. Now it will come to the front actively.

The defeat of the Boers has been due in part to their comparatively scanty numbers, but even more to discords among them and to a lack of generalship. In view of the remarkable adaptation of most of their country for defense, it is no wonder that the world has expected a more vigorous, prolonged defiance of the British advance. They could have made it, so far as their numbers were concerned. But their leaders have disagreed and their alleged unity has been a sham. Most of all, they have been destitute of strategists. They have shown much skill in marksmanship and a rare celerity of movement. They have decisively checked, or even repelled, larger forces than their own repeatedly. But they have operated upon no well-conceived and comprehensive plan, they have failed to use opportunities and to follow up victories, they have scattered instead of concentrating their forces and they have now learned that personal bravery is no match for trained strategic skill.

The only general on either side who has shown himself a master of the art of war is Lord Roberts. Lord Kitchener again has proved himself a peerless organizer. Some of the minor generals have done fine service, but have had no special opportunities, while others have turned out more or less unequal to the hour. But Lord Roberts has illustrated once more that capacity for great and comprehensive scheming which won him his fame long ago in Afghanistan, making his larger movements give incidental effect to minor operations; and allowing for all possible hostile action and its neutralization he has patiently made ready and at last has struck with irresistible swiftness and force.

We trust that this, which is likely to prove the last war of the nineteenth century, may lead to new means for peaceful settlement of disputes between nations. When one side, if not both, is bent on fighting, war is hard to be avoided. But we have faith that henceforth international differences are to be settled more and more by arbitration, and that before the twentieth century shall have ended wars will have become few and far between. We pray that England, while dealing with the Boers with necessary firmness, may be divinely guided to impose upon them only just and generous terms, and that under British rule the Boers may gain all the benefits of modern civilization and Christianity without losing any of the noble qualities which they have illustrated hitherto.

Prof. Edwards A. Park

Professor Park passed quietly away at his home on Andover Hill last Monday afternoon. Rarely has any man cultivated, used and preserved his powers of mind and body as this eminent theologian has done. Entering Andover Seminary in 1828, he suffered so much from weak lungs that for months he was unable to recite, and his classmates used to meet to pray for him, speaking of him as "one marked for death." His weak eyes were always a thorn in his flesh, and compelled him, soon after his graduation, to stay for a long time in a darkened room. Yet he has outlived every member of the seminary, with one exception, who was there during the years of his student life. By systematic exercise, kept up into his latest days, by careful observance of the laws of health, with a great mind illumined by humor and by a clear, shining faith, he has kept in touch with present life, enjoying, in spite of physical infirmities, even the years when the almond tree flourished and the grasshopper became a burden.

Few men have written their names in so large letters across the history of Congregationalism as Professor Park has done. He graduated from Andover with conspicuous influence in a class of forty-five men. He taught forty-five successive classes of ministers, and the New England theology, which he so ably championed that his name came to be associated with it as one of its creators, has been preached from a thousand pulpits by men who had felt the impress of his great personality. For threescore years and ten he has lived, as a teacher or in retirement, in the same house, and seen successive generations of ministers go forth to their work in this and other lands. By those who have known him best we believe he stands as one of the greatest

teachers of theology which this century has known.

For the last nineteen years Dr. Park has been professor *emeritus*, but to his very latest hour he has been in the midst of the active present intellectual life of the world, while by the aid of a wonderful and diligently cultivated memory he has kept in his thought the life of the past generations with which he was associated. Great changes in religious thinking have taken place during the years since Professor Park retired from his work as a teacher. The theological system which he loved and taught with so great ability belongs to the past. Other forms and modes of expressing the same fundamental truths have superseded it. But the most distinctive feature of Professor Park's public career was the skill with which he taught his pupils to follow his example and think for themselves. For that reason his influence will long outlive his system of theology, and his name will stand permanently among the greatest in the list of theologians of the nineteenth century.

Unrest and Murder in China

Since we last wrote our fears expressed last week have been realized and the friends of Protestant missions in north China have had reason to mourn. Missionaries of the Methodist Episcopal Church, the Church of England and the China Inland Mission have been massacred, along with their converts, by "the Boxers," and how and why the missions of the American Board at Pao-ting-fu, Pang-chuang, Tung-cho, Lin Ching and other places remote from the protection of the armed forces of the Occident now stationed in Pekin have escaped the fury of the anti-foreign mobs is more than can be explained by human reasoning. The officials of the American Board live in dread from hour to hour, as of course do the kindred of these missionaries at the outlying stations. Their letters written about the middle of April and just received tell of spiritual harvests and of a bright outlook, and expressed no intense fear of "the Boxers," although they were known to be drilling in secret, and although there had been the unpunished massacre of Mr. Brooks of the Church of England mission.

Marines from the fleets of Great Britain, Germany, France, Italy, Russia, the United States and Japan were landed at Tientsin on the 30th, and, after some objection by the Chinese Foreign Office, went up on train to Pekin, where they were welcomed with open arms by the foreign colonies on the 31st. Since their arrival Pekin has quieted down and the outlook on the whole has become brighter. But of course the chief activity of "the Boxers" and other rebels is in the country districts, where the imperial forces are weakest numerically and most likely to desert to the rebel cause, as they have done already in several provinces. Reports from Pao-ting-fu, where the Ewings, the Pitkins and Miss Morrill and Miss Gould are stationed, are especially disquieting. But Minister Conger cabled to Secretary of State Hay on the 4th that these people were all safe then.

Just what the real attitude of the empress dowager toward the anti-foreign mobs and the secret societies is is not clear. Some charge her with secretly fostering the trouble. It was thought when the necessity of ordering marines to Pekin became apparent that it might be the beginning of that partition of the empire by the great Powers for which some have longed. But unprecedented as the action is it can scarcely be said to herald any step so radical as that. The small number of foreign troops disarms any suspicion of designs other than the preservation of order. However, the spectacle of seven nations combining to police the capital of the ancient empire is one that in itself is most significant. If the time for partition should come soon, Russia will be ready with the largest number of accessible troops, with no rival in this respect save Japan, which must land her troops from transports at China's front door, whereas Russia can march them in on land through the back door.

Latest reports from Korea and Japan indicate that feeling in Japan has been at fever heat over recent Russian acts, and that if Great Britain had been free from entanglements in South Africa the long-expected war between Japan and Russia would have been on now. As it is British influence has led Japan to accept another rebuff, and bottle up her wrath for a more opportune hour.

A Change in France

That restlessness of the French which seems to impel them almost before a new government has fairly established itself to begin effort to overthrow it has been manifested in the recent elections. But this time a new and significant fact demands notice. The Nationalists carried Paris successfully in opposition to the existing ministry. But this victory, instead of meaning their triumph throughout France, as usually hitherto, has proved comparatively empty. The government carried most of the remainder of the country. That is, politically speaking, Paris is no longer France.

This breaking of the bondage of the nation to its capital may have been only spasmodic and temporary. But having occurred once, it is likely to occur again and more easily. Moreover, there are reasons for believing it more than accidental and for regarding it as evidence of a real, lasting change in French feeling. The rapid development of a number of the minor French cities, for instance, Marseilles, means that of local independence in interests and opinions. The conceded conservatism of the peasantry everywhere has its influence against frequent changes of government, of which not less than thirty-eight have occurred already since the present republic came into being some thirty years since. Furthermore, the fickleness of Paris, the ease with which it is stampeded for this or that policy or leader, operates to weaken the power and permanence of its supremacy.

It takes time for the more sterling qualities of any nation to manifest themselves, and perhaps the world has been premature in deciding the French to lack stability as a people. Republican institutions especially exert an educational influence over those who possess them, and if the French really are beginning to exhibit solidity of character and firmness of purpose they will deserve and regain the confidence of other nations, which has been forfeited in so large a degree. It is a pity that General De Gallifet, the minister of war, has resigned, and a greater pity that a reckless utterance by M. Waldeck-Rousseau led to the resignation. There is real danger of immediate political disaster. But if the sway of Paris over France be diminishing, there is hope that the good sense and patriotism of the people will become increasingly controlling.

Children and the Bible

The Bible is pre-eminently a book for children. Its simplicity, earnestness and pictorial quality, in spite of its manifold authorship, always have rendered it fascinating to them. They appreciate at once that it is for them as much as for their elders. There is not so much in it about children as in many other books, but most of it is pervaded by a recognition of their needs. Childlikeness is emphasized in the New Testament as essential to the true relation of the human soul toward God. We are to be simple-minded, like children. Like them we are to be trustful, affectionate, forgiving. We are to illustrate the warmth of heart which is their characteristic. Without this quality we cannot be truly religious, or, at least, we cannot attain to the highest and most fruitful type of piety. The relation of the child to its parents is the most common of illustrations in sermons, and that it does not become stale is because its beautiful fitness is recognized. It implies so much on both sides. It means not merely our dependence in love and confidence upon God, but also his love and care for us.

Children like the Bible because in it they find children just like themselves. The good are not goody goody, and there are not lacking examples of naughtiness and even grave sin which serve as warnings. It is a fruitful study, that of the children of the Bible whether taken one by one or compared. The Bible emphatically inculcates the duty of teaching the young that, while still children, they should become Christians, but it is careful not to expect from them a mature type of piety. The young can only be young Christians. But there is no reason why they should not be as genuine, consistent, and often as fruitful, as any of their elders. To this end early training is particularly necessary. The emphasis which used to be put upon carefully educating boys and girls to be Christians has been relaxed in too many homes. It sometimes may have been excessive in the past, so that it reacted upon its objects. But if judicious, sincere, and guided by prayer it cannot fail to be a blessing and should be a feature of every truly Christian home.

Our children should grow up in the knowledge and love of God, and never know what it is to have the feeling of outsiders. They should be taught the principles of the gospel from their first intelligence, and should expect to become professors of Christ as soon as they reach a suitable age, which in many cases may be early. They should not be hurried into the church, but they should not be prohibited from it merely because they are

young. The Bible's stories about children and all its utterances in regard to them are in harmony with, and often are intended to teach, the lesson that children not only may, but ought to, give their hearts to Christ as truly as if they were grown up. Happy indeed are they who in early life learn to love and follow Christ, for theirs is likely to be a Christian career less stained by sin and less assailed by conflict than if they had failed to be converted until maturer years.

Current History

Memorial Day

In accordance with a now time-honored custom, the Federal veterans on the 30th decorated the graves of former comrades, and the people of the North generally enjoyed a holiday. Most of the orators of the day dwelt upon aspects of the great conflict of a generation ago, but here and there one found it opportune to face the future and discuss the problems that await a united country. Ex-Gov. D. H. Chamberlain of South Carolina, in his address at West Brookfield, Mass., held that the Constitution follows the flag wherever that goes; and he argued against the course of the Administration in differentiating between the United States and Porto Rico. Veterans of the Blue and the Gray met on the battlefield of Antietam, unveiled a memorial to their comrades who died on that field, and were addressed by the President of the United States, who set forth impressively facts which prove his contention that "the achievements of the Civil War are the heritage alike of those who failed and those who prevailed." In Chicago Confederate veterans laid tributes of affection on the graves of former enemies. In far-off Manila the day was a general holiday, and the graves of the victims of fever and Filipino bullets were suitably decorated. One cannot witness a parade of the Federal veterans now without realizing how rapidly they are falling out of the ranks and how soon the survivors must also go. It is an open question whether the general public honors sufficiently those who survive, whether clergy and representative citizens set an example to the young by attendance on their simple Memorial Day ritual at the graves of former comrades. The nation cannot afford to let the proper observation of the day be the exclusive privilege of those who fought for their country.

The Retail Trader Persists

The multiplication of department stores and the grouping of various forms of business under one roof has proceeded at a rapid pace during the past two decades. The benefits of the process to the consumers have been so apparent that they needed no urging to patronize these establishments. But many conscientious persons have been deterred from buying goods in them, believing that by so doing they deprived retail merchants of opportunities of earning a livelihood or a competency. Others again have refused to patronize them because averse to trading in places resorted to by the multitude.

It has been felt generally that if the department store really was crowding the retailer out of business and was forcing him to become a subordinate in the large establishment rather than head of his own business, then society might well pause to determine whether the economic benefit to the consumer was equivalent in social value to the sense of independence and self-respect which the retail trader, however small his business, was permitted to feel and to develop when his own master. If the statistics just issued by the Massachusetts Bureau of Labor on this matter are to be taken as conclusive, then the multiplication of department stores does not cause a general diminution of retail stores in most lines of business. The figures apply only to the city of Boston, and not to its suburbs. Possibly rapid transit from and to the suburbs may account for the growth of both department and retail establishments in Boston, and the real work of elimination of retail establishments may go on in the outlying towns and villages. The report also shows that where there has been a decline in the number of retail establishments—as there has in certain lines of trade—it is not clear that the department store is wholly responsible for the change. New methods of doing business, the competitive effect of a thoroughly equipped, highly organized and wealthy house in any given line often drive to the wall less wealthy, less perfectly organized stores. Again obliteration of district and neighborhood lines within which a dealer was formerly sure of his customers, an obliteration brought about by cheap, rapid transit, accounts for the decline of many small establishments. In furnishing this collection of statistics the Bureau has again put the community under much obligation.

Action Against Trusts

The proposed constitutional amendment governing trusts, to which we referred in our issue of May 24, failed to secure the required two-thirds vote in its favor in the House last week, several Democrats voting for it and one Republican, McCall of Massachusetts, against it. But the majority of the negative vote came from the Democratic members, who claimed that the proposed amendment seriously impaired state rights. The following day the House by a vote of 237 to 1 amended the Sherman trust law in such a way as to make it far more drastic in its provisions than it has been, defining trusts more broadly and inclusively than before, making provision for a threefold recovery of damages, forbidding the use of United States mails to combinations transgressing the law, and conferring increased jurisdiction upon courts.

The Commission at Manila

Commissioners Taft, Worcester, Moses, Ide and Smith arrived at Manila on the 3d, and were formally, and yet cordially, welcomed by General MacArthur. Judge Taft, the head of the commission, in an informal declaration of policy, stated that the commission would not begin to exercise its extensive power until it had acquired ample knowledge of the situation. He intimated that the army would be left free to deal with armed Filipinos so long as there was need of it, and that General MacArthur would be the civil as well as military chief mouthpiece until such time as the commission saw fit to recommend to the president the nomination of a civil governor. Reports from Manila also indicate that possibly Aguinaldo was killed by a detachment of the Thirty-third regiment on May 19 at Lagat. The Americans were on his trail, and his diary and private papers were found in a richly adorned saddle used by an officer on horseback, who was wounded in a volley fire just as the troops entered Lagat, but who was carried off by his followers.

The British in Johannesburg

The British forces entered Johannesburg on the 31st without opposition. Reports from Pretoria are confusing and imperfect, but it is known that the city and its inhabitants are in dire confusion, and it is doubtful whether there will be as stubborn a defense as it had been supposed there would be. The British divisions under French and Rundle have had to ward off rather stiff Boer attacks on their flanks during the past few days, and there are still signs of Boer pertinacity and mobility, which make it certain that fighting of a guerrilla sort will continue for some time to come even should Pretoria fall and the Transvaal officials capitulate. The Orange Free State was formally annexed to the empire, under the name of the Orange River State, by Lord Roberts and Sir Alfred Milner, the British high commissioner, on the 28th. Thus passes away one of the republics that in obedience to an impulse of kinship and of race chivalry threw in its lot with a sister republic, whereas had it remained neutral it might, like Natal and Cape Colony, have gained the right to retain a larger measure of autonomy in the reconstruction which will soon begin in South Africa. Elsewhere we comment on the significance of the British success and on some of the grave issues of the near future which Great Britain must face. As we go to press it is announced that Pretoria has been taken by the British. London is repeating the scenes of jubilation which followed the relief of Mafeking.

English Opinion on Reconstruction

Both Lord Rosebery and Lord Salisbury have spoken during the past week to the British electors, and it must be said that Lord Salisbury was much more intelligible. Lord Salisbury said that Great Britain had made a terrible sacrifice of blood and treasure in the war, and that the only sane course for her to follow now is to see to it that "not a shred of the former independence of the republics remains," and to see to it that vast accumulations of munitions of war to be used against the empire never again accumulate on British soil. Just what the precise conditions of the reconstruction may be he could not say now. Much would depend upon the temper of the Boers after capitulation. Lord Rosebery, in a letter to a Plymouth Liberal newspaper, calls on the British press to be less partisan, to disregard the obsolete shibboleths, to search out abuses, disregard persons, to insist on necessary social, educational and administrative reforms, and to do all with appreciation of the responsibilities and destiny of the empire. All of which is good as far as it goes, but it does

not indicate whether Lord Rosebery and the majority of the Liberals intend to take issue with the ministry on the South African policy and on the imperatively needed army reform, or whether they intend to stand shoulder to shoulder with the ministry in matters affecting the empire, and make the next fight for Parliament on domestic issues. The moderate Liberal position is perhaps best stated by Mr. James Bryce in his letter to *The Examiner*, in which he says: "Let us get rid of all taint of jingoism and guide our policy by principles of strict justice and freedom rather than desire for revenge or annexation. Take ample security against the possibility of recurrence of conflict in South Africa. Safeguard our interests and our rights, but avoid annexation if you can possibly do so." This is in quite a different temper from Lord Salisbury's deliverance and from Mr. Chamberlain's recent speech.

The Famine in India

Latest reports from India tell of startling increase in mortality from plague, of the inadequacy of governmental and private relief, and, most significant of all, of mutterings of disloyalty and race hatred among the natives who survive. The necessary measures taken by the government to stamp out the plague are responsible for this, inasmuch as they clash often with the lifelong habits and religious belief of the people. This feeling is especially pronounced in Bengal and in the northwest provinces. At Cawnpore a plague hospital has been burned by the natives and the native attendants killed, the English physician barely escaping with his life. Assaults on Europeans are increasing. Americans who went out with the cargo of corn a few weeks ago are cabling home the most direful tales of what they have seen. Churches and citizens of this favored land of plenty have a debt of duty to pay to their suffering brethren in India, which cannot be thrown off by imitating Senator Hale of Maine and denouncing Great Britain and demanding that she give up imperial self-defense in South Africa in order that she may alleviate the horrors in India. We should give of our substance for our American missionaries' sake if not for the natives. Imagine what these refined, tender folks' daily tasks must be now! How awful their sights by day and dreams by night! Dante in the Inferno saw nothing equaling it. They are only saved from madness by being able in some slight degree to alleviate the suffering they see. Rev. E. S. Hume of Bombay, one of the veterans of the American Board in India, arrived in New York last week, and, in an address on the famine before the executive committee of the committee raising the Famine Fund there, said that the actual state of affairs in India is more terrible than any one who has not seen it can conceive of. The British government is now giving relief to about 6,000,000 souls. Gujarat and Rajputana are the districts which are suffering most. Rains are not expected until October.

Last month the General Assembly of the United Presbyterian Church of Scotland voted unanimously in favor of merging with the Free Church. On the 31st the General Assembly of the Free Church, by a vote of 592 to twenty-nine, voted to merge with the United Presbyterians. Thus the way is made clear for the formal union in the fall.

NOTES

News from Samoa shows that the Germans have had much more friction with the natives since the partition than we have had in Tutuila and Manua.

Mr. Bristow is making sweeping reduction in salaries and changes in positions in the Cuban postal service, and is thoroughly reorganizing the force. The Senate Committee has begun its investigation of the Cuban administration by our military and postal officials.

No word from Turkey yet respecting payment of indemnity. Vessels of the navy are now in the Indian Ocean, *en route* home, and will soon be in the eastern Mediterranean. Mr. Griscom, our representative in Constantinople, has just succeeded in getting some American milling machinery, long "held up," through the Turkish custom house.

Life must be held as sacred by our naval and army officers in the Philippines as in the United States, and they cannot be permitted to kill peaceable natives without suffering for it. A naval court-martial last week found the former commander of the Monadnock guilty of killing a Filipino, and sentenced him to a two years' suspension on half pay and a public reprimand.

The French Ministry has weathered rather severe attacks upon it in the Senate during the past week, and has not been shattered by the withdrawal of General Gallifet from the post of minister of war, the premier finding in General Andre a suitable successor and occupant of the post, one whose record was such that his nomination provoked no protest from the Nationalists or Dreyfusards.

The death of Chief Justice A. F. Judd takes from the Hawaiian bar its most eminent light. He had long been a leader in all religious and philanthropical movements in the islands, and a tower of strength to the so-called "missionary party." To him has fallen the duty of deciding a large number of cases involving the most subtle points of law, this owing to the peculiar relations existing between the monarchy, the republic and the United States. He had degrees from Yale and Harvard.

The governor of Missouri and the mayor of the city having shown such lamentable lack of will in suppressing mob violence, which has been rampant in St. Louis now for nearly a month, the leading citizens of the city have been armed, sworn in as sheriff's deputies, and are trying to bring order out of chaos. Fear of political consequences has rendered the proper authorities nerveless, and anarchy prevails. The treatment of inoffensive and unoffending women by union laborers and strikers during the past few days has been most brutal, indescribably so.

The Bar Association of the city of New York has joined with eminent lawyers and citizens of western New York in protesting before a Senate committee against the confirmation by the Senate of a Machine politician and second-rate lawyer from Buffalo, who acknowledges that he advised a client to defraud the Government during the war with Spain, whom President McKinley has named as United States judge for the district court of western New York, Senators Platt and Depew standing sponsor for the man. It is a bad mess, indicating the evils of senatorial patronage, the duty of a President to guard most scrupulously the judicial ermine, and the ease with which not only incompetents but shady characters can secure testimonials of good character and fitness.

The delegates from the Transvaal and the Orange Free State were courteously received last week by Mayor Hart, Governor Crane and the state legislators. On the evening of the 31st a pro-Boer meeting in Faneuil Hall was crowded with sympathizers. Col. T. W. Higginson presided, and Mr. E. D. Mead of the *New England Magazine* and Hon. Thomas J. Gargan, one of the leading Irish lawyers of the city, were the chief speakers. Anti-Boer professors of Harvard were hissed, and Mr. Mead when attempting to differentiate between the virtuous, admirable, peace-loving English people and the wicked, sordid, belligerent British government found that most of his auditors cared to hear naught but condemnation of things English, and that they were not given to such fine distinctions. The Boer delegates on Memorial Day did a graceful deed in decorating the Soldiers' Monument on the Common, thus paying their tribute to American valor.

Thousands of enumerators began the task of collecting information for the Federal Census of 1900 on the first of the month. Better preparatory work, unusual facilities for computing the returns, and an imperative law of Congress ordering the publication of all facts, bearing on certain features of our life sought for by the enumerators, before Jan. 1, 1902, will give to the public the results of this census earlier than those of any prior one. Ex-Governor Merriam of Minnesota, head of the census, his expert assistant Mr. F. H. Wines, and numerous other highly trained and most competent assistants have made such adequate preparation for this vast national undertaking that the nation already has reason to be proud of it. Political appointments have been kept to a minimum point and the census will have a standing among statisticians that some of our other decennial counts have not had. Estimates as to the total population range anywhere from seventy-six to eighty millions.

In Brief

Keep passion out of politics.

A missionary in Japan, appreciating the possibilities of our recent little publication, Grace Before Meat, has ordered one hundred, to distribute, we presume, in Japanese homes.

Rev. Charles M. Sheldon of Topeka preached for Rev. C. F. Aked in Liverpool last Sunday. He is in great demand as a preacher and speaker, and if he went to Great Britain expecting the rest of inactivity he is likely to be disappointed.

Those who heard Rev. G. H. C. Macgregor at Northfield will mourn the death of the able young British preacher. Together with Rev. G. Campbell Morgan he first appeared there in 1897, and at once impressed those who heard him with his unusual gifts as a scholar and exhorter.

A correspondent calls attention to an error into which we fell through reliance on the British press. Dr. Joseph Parker is not the first man to fill the presidential chair of the Congregational Union of England and Wales for the second time. Dr. Henry Allon was chairman in 1864 and again in 1881.

The anniversary exercises at Andover Seminary next week ought to be especially interesting in view of questions which may be raised in some of the meetings as to possible changes in the location and administration of the institution. It is a good time for the alumni to show their sustaining interest by being present in large numbers.

The American Board shows commendable enterprise in publishing for general distribution the address delivered at the Ecumenical Conference by Pres. Charles Cuthbert Hall of Union Seminary on The Young Men of the Future Ministry. It was one of the ablest addresses of the entire conference, and puts with telling force the obligation resting upon theological seminaries to kindle missionary zeal in their pupils.

The town of Athens, O., was the birthplace and early home of three of the present bishops of the Methodist Episcopal Church, McCabe, Cranston and Moore. The coincidence of destiny for three youths who played games with each other and sat side by side in the schoolroom is unusual. We now begin to hear from the small towns of the Interior and West those tales of fecundity in notable men which formerly were told of the towns and villages of the Atlantic seaboard states.

The Methodist Episcopal Conference, in session in Chicago during most of the month of May, adjourned on the 29th with considerable business unfinished, but with a record of business transacted which in volume and importance transcended that of any conference of recent years. In an early issue we expect to publish an article by one of the chief personalities of the conference, Prof. C. J. Little of Garrett Biblical Institute, Evanston, Ill., who will describe what the conference has done and whither Methodism in the North is tending.

Is it not time for missionary speakers to cease misrepresenting facts by speaking of neighborhoods where their particular branches of the church are not represented as "neglected districts," giving the impression that no religious opportunities exist? We recently heard such a speaker, of another denomination, so speak of a group of five or six towns in this state in which there are six or eight active Congregational churches and probably fifteen to twenty churches in all. The misrepresentation was unconscious, but it was a misrepresentation of the truth.

A splendid plea it was that Dean George Hodges made in his baccalaureate sermon last Sunday to the graduating class at the Massachusetts Institute of Technology in behalf of church membership. Here are two of his trenchant sentences:

Every citizen who stays at home on Sunday, forsaking the institution to live his individual life, hangs out a flag at his front door, inscribed, "The church is not worth while." And the wider his influence in the community, the bigger the letters in which that legend is set forth.

Our English brethren may now be expected to have more "semi lunar fardels" attached to their names, for human nature is the same in Great Britain as in the United States. But the difference will be that the titles to be conferred and worn will be those granted after examination by the University of London, which has just had legal authority given it to do this. Residence in several of the Nonconformist theological colleges of England will count toward a divinity degree. Certain teachers in these colleges will be recognized as teachers in London University, making up its new faculty of theology. Of these Principal Cave of Hackney is the Congregational member.

Baptists paved the way in Detroit for our H. M. S. anniversary this week by holding a week's meetings, May 21-29, for all four of their national societies. We are of the opinion that one annual meeting for all our home societies is desirable, but we infer from reports in Baptist papers that the same complaint of want of attendance from a distance is made about the one meeting which we make about the three which many would like to have combined. Our own Home Missionary Society will go to Detroit with a heart made grateful by a substantial reduction of its indebtedness, made possible through the generosity of the churches. The receipts during the year from contributions, legacies and other sources were $346,597.26. Its expenditures have been $321,672.23. The net debt of the society at the close of the fiscal year, March 31, 1900, is $108,544.82, a decrease during the year of $24,925.03.

A Methodist clergyman named Sweet some time ago in an open letter to one Scougale, sheriff of the county of Shiawasse, Michigan, charged him with abetting crime, in that he had refused to enforce the law against Sunday baseball games when urged to do his duty by citizens. The sheriff deemed himself aggrieved and brought suit against the clergyman for libel. In the lower courts he gained a verdict, and damages were assessed at $1,000. The clergyman appealed to the Supreme Court, which has just rendered its decision in favor of the clergyman. The court holds that laws forbidding baseball games on Sunday are not only constitutional but imperatively necessary; that it was the duty of the sheriff to prevent the game without any spur from citizens or prosecuting attorney. It orders a new trial. The decision will strengthen the hands of those in the state who are determined to put an end to Sunday sports.

The recent stay in this vicinity of Rev. Charles Phillips of Johannesburg has been productive of numerous changes of attitude touching the Boer war. His article in *The Congregationalist* May 30 and his addresses on political and social conditions in the Transvaal have opened the eyes of many who have hitherto been prone to sympathize mainly with the Boers. His great candor and fairness coupled with exceptional knowledge of the facts in the case have carried conviction, while his modest bearing and whole-souled devotion to missionary service have won him many friends, who will follow with keen interest the important work which he hopes soon to resume in South Africa. After speaking at a number of churches hereabouts, including the Old South, Boston, Central, Jamaica Plain, Leyden, Brookline, Winchester, Dane Street, Beverly, and Norwood, he went to Northampton, where he visited Smith College and the "Edwards elm." He also spoke at Mt. Holyoke College. He sailed from Montreal last Saturday.

Pencilings

BY A PERIPATETIC

One year ago the annual meeting of the Free Religious Association in Boston was disgraced by Col. Robert Ingersoll's diatribe against a caricature of Christianity. Hisses and applause struggled for supremacy then, and many left the room shocked and insulted. This year no such incident marked and marred the occasion. The son of Emerson described his father as a prophet and pioneer of free Religion, and Roger Williams, Theodore Parker, O. B. Frothingham, Lucretia Mott were similarly appraised by competent critics. The afternoon session at which the theme The Gospel of Today was considered, I attended, desiring especially to see and hear Ernest Howard Crosby and Edward Howard Griggs. Mr. Crosby is the highly educated, formerly politically ambitious son of the late Rev. Dr. Howard Crosby of New York city. While he was representing the United States on the international tribunal of Egypt, a chance reading of Tolstoi changed the tenor of his life, led him to accept Tolstoi's interpretation of Christianity as his own, and today he, next to Mr. Howells, is the most ardent propagandist of Tolstoiism in this country. He brings to the work of social reform much that some of its advocates lack—culture, social position, competency of income and a disposition to temper his radicalism with patience, a patience born of knowledge of history and its teachings respecting how slowly mankind evolves and how often economic good is wrapped up with economic evil. Thus the other afternoon, while denouncing the system of slavery and the wage system, and while pleading for the era of voluntary co-operation, Mr. Crosby frankly admitted that slavery while it lasted contributed to civilization, and that the wage system with all its evils now contributes to it, and that possibly before the era of voluntary co-operation comes we may have to pass through a stage of socialism—that is, enforced action by the individual at the behest of collective society.

* * *

Mr. Crosby is winning, witty, a flame with moral passion and, like his father, calls an ace an ace. If his talk to us was typical, he is more conservative in his views than I had inferred from his writing in radical journals and in his book, Plain Talk in Psalm and Parable, which title as well as his spoken words indicate the religious temperament of the man and reveal the influence of heredity cropping out in unconventional forms.

* * *

Mr. Griggs is a lecturer on æsthetics, formerly of Leland Stanford University, now of Brooklyn. Wherever he goes lecturing he sows seed of religion as well as love of the beautiful. He denounces the sterility of negation, the imperative necessity of faith, the inability of *things* to satisfy man's higher nature. He pleads for simplicity of living, for the suppression of the carnal and the exaltation of the spiritual, for the abolition of vulgarity and the increase of refinement. He does it all with a winsomeness and passion which make him peculiarly effective.

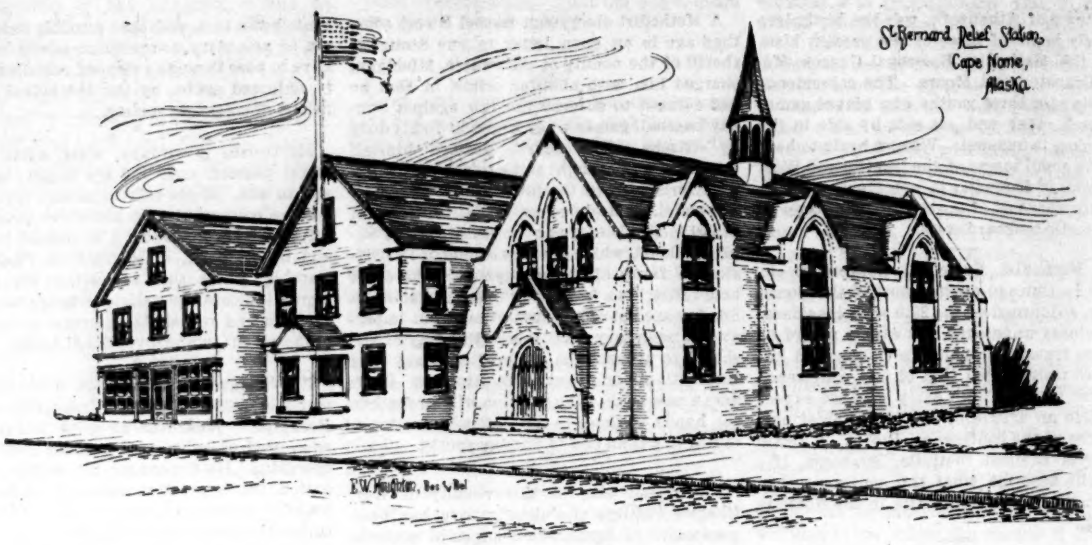
* * *

That he and Crosby and C. Hanford Henderson and Horatio W. Dresser, and others who might be mentioned, are consecrating their training in the universities, their knowledge of philosophy and history, their gifts of expression in spoken word and in writing, to proclaiming the life of the spirit, the life of peace and serenity, of social service, of opposition to force in church or state, and to denunciation of materialism, cannot but be counted fortunate for present day society. They are individualists in religion, education, art, at a time when many phenomena of society point to inordinate growth of institutionalism. They stand for ideas and ideals at a time when unprecedented prosperity in commerce and industry tend to put emphasis on *facts* and *things*. That they stand somewhat aloof from institutional Christianity while most ardent in discipleship of Jesus is a fact not without significance for the church at a time when it is concerned with the reasons why men of the highest type are not entering the ministry as readily as formerly.

* * *

Whether such messages have the requisite dynamic impulse to reach the masses of men may be questioned. They seem to serve most effectually in rebuking those modern humanists whom John Watson recently described in his sermon on Faith and Humanism as "taking an interest in Christianity and making polite references to its founder," leading them to give up such supercilliousness and to deal soberly with the facts of Jesus' life and influence, even if never leading them on to the positions of belief in historic Christianity.

Rev. Dr. Joseph Parker of London, writing to Rev. Dr. Jefferis of Adelaide, Australia, recently said: "What right has any institution, or any church, to put itself outside the law of evolution? Congregationalism has been either too little or too much organized—too much if the old independency is to be continued, too little if the new dispensation is to be accepted in its own elevating and expansive spirit." To a recent interviewer, who asked him where he stood theologically, Dr. Parker said: "I am still standing with the Bible in my hand. The higher criticism has not cost me an hour's sleep. I welcome all enlightened and progressive criticism, science and helpful thought." Dr. Parker is not at all pessimistic about the future of the Christian pulpit, but he reaffirms that expository and truly Biblical preaching, above all other kinds, has the element and guarantee of durability in it.



Christian Influences at Cape Nome

A Vivid Pen Picture of a Remarkable Religious Enterprise

By Rev. Loyal L. Wirt

A year ago this month I was in the home of Gov. John G. Brady at Sitka when official news was brought to the Government House telling of the discovery of rich placers on the northern shore of Bering Sea. The governor, turning to me, said: "This means that thousands of men will flock to that region. If I were you I would turn over my work in southeastern Alaska to some one else and hasten to Cape Nome."

Two months later Alaska's first Congregational church on Douglas Island had a new pastor and I was drifting down that mighty thoroughfare, the Yukon, which, according to Lieutenant Schwatka, discharges one-third more water through its delta than does the Mississippi. We were exceedingly fortunate in securing the able services of Rev. H. Hammond Cole and his devoted wife for this important field. So long as these two wise and spiritual leaders are in charge there, our work in southeastern Alaska will need no apologists.

At Circle City, Eagle City and Rampart City inviting fields for Christian work offered, but I had determined to make a comprehensive tour of our possessions in the northland and then plant our centers of Christian life where the greatest numbers and the greatest need were found to be.

After passing the mouth of the Yukon our river steamer crept cautiously northward along the shore of Bering Sea 100 miles, to the harbor of St. Michael. Here the great transportation and merchandising companies rendezvous their ocean steamers and transfer the freight and passengers to the river and coastwise boats. Several hundred people live here the year around, while several thousand can always be seen during the open months of navigation. I found this town utterly devoid of Christian privileges, unless a Greco-Russian mission to the Indians may be called a privilege.

After preaching here for a Sunday or two and gathering the children into a Sunday school, I secured the gift of a lot and the promise from the companies of lumber enough to build a church, and then pushed on to Cape Nome, 120 miles farther north.

The necessity of adding to our usual lines of Christian activities the care of the sick was accentuated by seeing the many distressing cases of suffering which came under my notice at St. Michael. Into the Kotsebue and Koyukuk regions lying still farther north a thousand men had flocked in search of the elusive yellow "dust" the year before; now they were coming out broken in health and mind and pocketbook. One party of twelve men and one woman, sick with scurvy and short of provisions, started for St. Michael from somewhere away back in the interior. Only one survived the terrible journey, and that the woman. She reported that every man had died of scurvy, exposure and starvation, her husband being the last to fall, only eight miles from a place of refuge.

I saw the revenue cutter Bear bring in eighty-five sufferers from Kotsebue Sound. Some twelve left the ship on stretchers, a score followed on crutches, and the rest were so weak and sick they looked like death. When I looked into the faces of these fellows, so short a time ago bright, active, hopeful sons from our own American homes, I thought I heard the Master say, "I was hungry and ye gave me no meat—sick and ye visited me not."

These and many other cases of physical and mental distress determined me that whatever the church did in direct spiritual work it must not leave some other things undone. So we began to plan and work and pray for what we had decided to call our Hospice of St. Bernard—in other words, an institutional Congregational church, which should have for its aim that threefold beneficence which made its Alpine prototype at Clarvoix rich in good works.

The common enemies here, as in the Alps, are ice and cold, snow and storms, though the greatest to be dreaded, perhaps, is the long-continued darkness. Another parallel is found in the use of the dog. It is not the handsome St. Bernard which plays the picturesque part in the modern instance, but those of the Eskimo or Malamute breed, yet the former were never more successful in the saving of life than our less beautiful, but far more enduring, Malamutes. Many a poor sick or frozen traveler has been carried to the door of our hospice by a team of these faithful animals. One man with frozen feet was brought 100 miles in this way in two days.

The three lines of ministry which have thus far been undertaken at Cape Nome will be followed by others, but until our force of "monks" and "nuns" is increased hearts and hands are full with: (1) A church, with its spiritual activities, its Sunday and midweek services, its Christian Endeavor Society, Sunday school, pastoral visitations and charity work. (2) Free clubrooms, containing 500 good books, an abundance of magazine literature, correspondence tables and amusements of various kinds, literary evenings, musical evenings and evenings of sociability—a place of warmth, light, cheer and refinement in the midst of cold, darkness and sin. (3) A hospital, where the sick and suffering may receive every aid to health which science and tender nursing can give.

After a temporary home and hospital had been established in the warehouse, a place in which to hold religious services was sought next. A large store building was rented in the heart of the town. The place had been built for a saloon and contained a long, heavy bar. This we moved back against the wall and in its place built a platform. This was surmounted a little later by a handsome pulpit desk, the gift and handiwork of the cashier of the first bank of Nome. One hundred and twenty-five of our chairs had been rescued from the wreck of the barge, and these, when supplemented by benches, gave us seating capacity for about 200 people.

From the opening Sunday the hall was invariably crowded at the evening service. Sunday mornings the attendance would not be so large, but, no matter how cold the weather, "the faithful" were always there. At first the evening serv-

ices were conducted by myself, Mr. Robins officiating in the morning, but it soon became apparent who was the popular preacher, so I turned over the large evening congregations to my able associate.

After a month in this rented hall a benevolent friend offered us a building which we could have as our own, if we would move it to another location. Another friend offered to move it free of charge. A lot was secured immediately opposite our hospital site, and before the end of December we were worshiping in our own pleasant chapel. The second floor of this building was converted into sleeping apartments for some of our nurses who could not find accommodations in the crowded hospital. Our staff of nurses and Christian workers was selected with the greatest care. The loss of a lighter between ships tackle and beach containing one-half of our building material and the greater part of our furnishings need not be detailed here. Suffice to say, no one was to blame—all did their best. It was simply an unavoidable disaster—a heart-breaking calamity, which floored us for a time, but did not kill us.

Within a few days we had landed the rest of our goods, bought back what we could of the wreck from salvage claimants, and started in on our curtailed hospital building. The church and reading-room wings had to be dispensed with for this year, and instead of white iron beds trimmed in brass, wooden bunks were made by the carpenters, china gave place to granite ware, and carpets to bare floors.

ST. BERNARD RELIEF STATION, 1899

It was wonderful what mild weather we had during November. Instead of the expected blizzards, the carpenters were able to work straight through from mud sills to shingles without losing a day for bad weather. I think the Lord took them for "shorn lambs." The new building—completed in six weeks' time, thanks to Contractor Lauretzen and his big crew of carpenters—was turned over to us on the first day of December, a marvel of completeness and convenience considering all our shortages.

The next day winter set in in dead earnest, as the poor patients whom we moved from the temporary hospital to the new home can testify. The wards, large and small, were all quickly occupied; one ward containing fifteen beds was filled with charity patients. We turned none away. The door of the Congregational Hospital at Cape Nome will ever stand wide open to all in need of its care. Those who have money are made a moderate charge; those who have none are taken in just the same and receive the same treatment as the best.

Our first definite organization was of a Sunday school, with David J. Elliott, manager of the Pioneer Mining Company (the most important in the district) as superintendent. There are very few children as yet in Nome and the school has never been large, but Mr. Robins says his Bible class of twenty or thirty miners is the best thing in camp. Miss Rosa Lamont, our consecrated helper in every good work, pastor's assistant, church visitor, emergency nurse and general inspirer of cheerfulness, teaches the older boys and girls, while Miss Elizabeth Benton, organist and curator of the free library and reading-room, conducts the primary department. Thanks to the California Bible Society and the Congregational Sunday School and Publishing Society we have an abundance of Bibles and Sunday school literature, albeit our lessons are one year behindhand.

During the time of my absence in the States a union Christian Endeavor Society had been started, but as soon as we took up definite work again the young people sought to have their society reorganized as a constituent part of St. Bernard Congregational Church. It is growing rapidly and frequently 100 are in attendance upon the prayer meetings. The sincerity and earnestness which usually characterizes a Christian Endeavor prayer meeting is most noticeable at Nome. I could not ask for a more devoted and thoroughly Christian band of young people. Conversions are of frequent occurrence, and the spirit of Christian comradeship, intensified by isolation and interdependence, I have never seen equaled anywhere.

On Dec. 31, 1899, we organized the St. Bernard Congregational Church, with forty-one charter members—thirty-five male and six female. The church elects to be self-supporting, and has called Rev. Raymond Robins out of its own membership to be pastor—his first charge.

There are a large number of Swedes, Norwegians and Danes at Nome who keep much to themselves. We have, fortunately, in the membership of the church a fine young Swede, who has had large experience in evangelical work. At his own request he has taken hold of this foreign element as *his* particular work and part in our systematic effort to reach all classes. The chapel is turned over to Mr. Nordwig and his people every Sunday afternoon. He conducts the service in Swedish, so that these friends have their own religious worship in their own familiar tongue, while they feel a pride in being at the same time an affiliated branch of our all-inclusive "Hospice."

The gratuitous task of finding and helping the poor (otherwise the busted) of this camp has naturally fallen to our lot. Mr. Robins, in his systematic visitation of the cabins along the beach, often finds suffering and despondency. In the homes and among the girls of the "tenderloin" Mrs. Wirt and Miss Lamont frequently find distress of one kind or another. These cases are reported in our "workers' councils" and usually the help is forthcoming from some quarter.

The fight with typhoid was pretty well over by the first of January. We saved ninety-three per cent. of our patients. Cases of freezing were coming in when I left and scurvy was about due. The terribly unsanitary condition of the camp will make busy days for the Reaper next summer. But the part of the work which has brought to my own soul most satisfaction has been the hours spent in the wards. To see the color come back to the cheeks of my poor sick boys, to feel the pulse grow stronger and see the eyes grow brighter—this has been good. To stand at the door and be able to say, as I tucked the robes of the dog sleigh around some convalescent, "Good-by, Jack, but don't let me catch you back here again"—that is better. But to be able to hear some dear boy say, "I came to you poor and sick, and now I am going away rich in Christ and strong in the power of his might"—that is best of all.

O, but they do not all go out by that door! I do not like to count the times I have walked over the frozen tundra to the field of buried hopes behind a sled bearing its rough board casket. What a life it is! My heart is a shuttlecock beaten between the needs of the living to the demands of the dying and dead. Those hospital wards alone are big enough parish for one minister of Christ if he does his work aright.

The cut of our buildings, as they appear at the head of this sketch, is not a dream. As yet, however, the central building only is an actuality—what was saved from the wreck. The lower floor has been the home of our "staff" this winter, while the second and third floors are devoted to hospital wards. The church building outlined in the drawing is to stand about forty feet from the central building, at the corner of the fine site deeded to us by the city of Nome, and is today on board a Pacific steamer "in the knock down" on its way to the Bering Sea. Accompanying this building material, with its furnishings complete, is Mr. I. A. Boynton, the skillful Christian builder who erected our church at Douglas Island. He, with carpenters who also go with him, will reach Cape Nome *ahead* of the great rush, and will push this big Christian "home" to completion with all possible haste.

The last building in the group is the auxiliary hospital, for which we are now raising funds. In it, if Christian friends will help us in completing the $8,000 fund, nearly one-half of which is in hand, we shall be able to accommodate 100 more patients. And that there is to be desperate need of this addition there can be little doubt in view of the unsanitary conditions of the camp and the inevitable epidemic of typhoid, from which nothing but the interposition of Providence can save us. Another doctor and a number of trained nurses are also *en route* for our Hospice. Others will sail on the steamer by which I return the latter part of July.

A Lecture Tour in Japan

BY PROF. G. FREDERICK WRIGHT

When it was known that I was to pass through Japan on my way to Siberia, it was suggested that I bring a selection of the slides with which I have illustrated lectures in America on the Glacial Period, so that the Japanese could get the benefit of a few lectures on that subject. The experiment has been so successful and interesting that a brief record of results will do much to give a correct idea of what is going on in the minds of this most interesting people.

The lectures were given through an interpreter, and were all of them free, but usually under the auspices of local educational societies which limited the attendance to those in some way connected with them. In most cases the missionaries have had nothing to do with them except to bring my proposed visit to the attention of the officers of the societies. In all cases the lantern has been found in the locality, and the material of the lectures has been the same as that given before the Lowell Institute audiences in Boston, and similar bodies in America. The anxiety of the people to hear such lectures and their appreciative attention speak volumes respecting the intellectual progress of the Japanese people.

The first of the series was in Maebashi, about 100 miles inland from Yokohama, where Rev. G. E. Albrecht is the missionary. The city has about 40,000 inhabitants, and is the seat of a normal school. I was met at the station by the mayor, the lieutenant governor and many other officials and citizens of all professions, including the professors in the school. An audience of more than 1,000, (many of them women) greeted me with the closest attention through a lecture which, with its interpretation, lasted two hours. It was the first time that women had ever attended a public meeting in that city. The mayor also gave me a banquet, in true Japanese style, attended by sixty prominent citizens.

At Sendai, a city of about 100,000 (where Dr. De Forest is the leading missionary spirit), 200 miles farther north and the most important educational center in that part of the empire, the mayor counted it his highest honor that he was president of the educational society. The lecture was presided over by him in the city hall, and was attended by 1,500 people. The number can be ascertained by the wooden shoes which are left at the door, the audience all going in in their stocking feet, and seating themselves on the floor. As a memento of this I was presented with a landscape painting (*akakemono*) by their most distinguished artist, who died a half century ago. On Sunday afternoon I was asked to speak on the Relation of Christianity to the Scientific Thought of the Age in the public hall of the university before such students as might care to attend. More than 500 were present, and the address was reported in the papers of the following day. Indeed, so widely was it reported and copied that when, four weeks later, I was to speak in Okayama, 600 miles farther south, the people wanted me to give a different lecture, since they had read that in the papers. I did not find it so easy to repeat a sermon in Japan as I do in the United States.

At Tokio I gave four scientific lectures —two before the Imperial Education Society, one before the Imperial Geological Society, and one before a society composed of the ladies belonging to the various foreign legations (the wife of Colonel Buck, the United States minister, presiding) and the ladies of the most noble Japanese families. The attendance at all these was limited only by the size of the rooms and was confined to the regular members. The Educational Society meetings were presided over by Mr. Saji, the former minister of education, and were attended by a large number both of men and women of high official and social rank. Here also an elaborate banquet and garden party were given, at which the minister of education was present. The address to the ladies was the most unique experience of my life. It was given in one of the most elegant Japaneses houses and was graced by the presence of thirty most beautifully dressed Japanese ladies of high degree, among them a daughter of the late shogun. The æsthetic taste shown in the dress and whole surroundings of such a gathering is unequaled anywhere else. The intellectual awakening of Japanese women indicated by the existence of this society is most encouraging. The lecture given in Tokio on Science and Religion was on a rainy night in a large church close by the university, but was crowded with most attentive listeners, many of them students.

In addition to these I have given to crowded audiences two lectures each in Kyoto, Osaka, Kobe and Okayama, in all addressing about 15,000 people, one lecture in each place being on a religious subject. It will be said that I have seen the best side of Japan. Probably that is so. But it is a great thing that there is such a side to see. The intellectual awakening of the Japanese people is perfectly phenomenal. The wave of prejudice against foreigners which swept over the country a few years ago has spent its force, and the people are coming again to their right mind. The claims of Christianity are now again receiving respectful and careful attention. A most prominent and influential Japanese paper this morning has a long communication on the necessity for Japan to accept the Christian standard of ethics and of living. The need of redoubling our efforts to disseminate the full knowledge of the gospel throughout the empire was never greater than now, and the signs of progress were never so hopeful.

Kobe, Japan.

The Modern View of Old Testament Prophecy

VI. HOW DID WRITTEN COLLECTIONS OF PROPHECY COME INTO EXISTENCE

BY PROF. SAMUEL IVES CURTISS

It is an interesting fact that the great prophets of the northern kingdom, Elijah and Elisha, have no literary remains, either written by themselves or preserved by their disciples. The traditions preserved regarding them seem to indicate that they were men of deeds rather than words. There does not seem to be any reason otherwise why we should not have had written memorials from them. There is every reason to believe, entirely aside from the testimonies that we have concerning the existence of writing at a much earlier period, that such men as Elijah and Elisha could have written had they chosen to do so, but there is nothing to indicate that they were preachers. The scene where Elijah offers sacrifice to Yahwe, the God of Israel, is highly dramatic [1 Kings 18]. He appears there rather as an actor than as a preacher, and this may be said to be characteristic of his life. Until at last he was taken up by a whirlwind [2 Kings 2: 11], we have a succession of acts and scenes, rather than addresses. The same is true of Elisha. Hence we may say that there are no sermons to record. The teaching of these great prophets had rather been in their lives.

We have only one account as to how the literary prophets preserved their writings, and that is found in Jeremiah. With respect to the rest, we are limited to conjecture. After twenty-three years of service [628–605 B. C.] Jeremiah found himself, in the reign of Jehoiakim, unable longer to preach to the people on account of his being shut up. He, therefore, received the command of God to commit his preaching to writing that it might still be effective in the reformation of the people. This he did through his amanuensis, Baruch, dictating to him word for word those portions of his public discourses which were most deeply engraved on his memory [Jer. 36: 1–8]. When the collection of Jeremiah's prophecies was complete it was read to the people in the upper court of the temple. News soon came through the princes to King Jehoiakim, who demanded that the roll should be brought to him. After a few columns had been read to him by Jehudi, he cut it with his knife and cast it upon the coals of the brazier which was in the palace [vs. 9–26]. Jeremiah, on learning of the fate of the first roll, at God's direction, prepared a second, which contained more matter than the first [vs. 27–32]. It is undoubtedly true that the object in the preparation of every prophetic collection was the same, as in the case of Jeremiah, namely, that the preaching of the prophet might live and might be the means of doing good to subsequent generations.

The two oldest prophetic books are those of Amos and Hosea. It is not at all probable that they contain anything more than a residuum of prophetic preaching—in the case of Amos extending over several months, and in that of Hosea covering many years. In Amos we may well believe that some of the

sharp transitions which we find are due to the colloquial character of the discourses, which approach something the nature of a dialogue, although such ancient Semitic literature, as we learn from the Song of Songs, did not understand the art of naming the different characters in a dialogue, and yet Amos sometimes seems to answer given characters in his audience. While both prophets labored for the northern kingdom and their preaching seems to have failed to produce any result, it has been preserved to us as part of the collection of Scripture which was gathered by the Jewish state long after the exile.

We know very little that is definite regarding the oracles grouped under the name of Isaiah. He must have been a regnant personality and have had quite a following. He mentions his disciples, and speaks of binding up the testimony, and of sealing the teaching among them [Isa. 8: 16, 17]. This may refer to the prophetic word, to a collection of the prophet's preaching which had already been made. There is no doubt that the writings of Isaiah passed through several editions, as in the case of poems and speeches of modern authors, some of the prophecies emanating from his own hand, others from the hands of those who hung on his lips. The oldest undoubtedly begin with chapter 2, and may have comprised chapters 2-4; a second edition may have included chapters 2-12, while the collection beginning with chapter 1 indicates a much larger collection at a later period. At the same time it is clear from the enumeration of the kings in the heading of 1: 1 that the editor did not conceive Isaiah as the author of such late prophecies as 40 ff., from the time of the Babylonian exile and later. While there are many examples of Scriptures to which an author is assigned, as in the case of the minor prophets, the great majority of Old Testament books are anonymous; this is true of the Pentateuch, with the exception of the original book of Deuteronomy, of Joshua, Judges, Samuel, Kings, Chronicles, Ezra, Nehemiah, Esther, and many more. But what is more to the point, for purposes of comparison, it is true of the Psalms, which not only comprise those with the titles, but those which have none. Hence we have reason to believe, on the basis of internal evidence, that in the book printed in our English Bibles as the prophecy of Isaiah there are many oracles from unnamed prophets. The thought of ancient writers of Scripture did not seem to be directed to posthumous fame, but rather to conveying to succeeding ages the truth which men needed to know.

So far as most of the prophets were concerned, their instruction was first given in oral form, and then was written down at a later period for the instruction of succeeding ages. In the prophet Ezekiel we have an example of parts of his book which were doubtless never spoken but were a purely literary product. This arises from the character of the time as well as from the purpose of his writing. Ezekiel marks the transition to a new tendency in Israel—that of the scribes; hence in the last part of his book we have the evidence of it. Furthermore, owing to the legal character of this part of his prophecy, it was not adapted to public discourse, but rather to be presented in writing.

The Personal Christian Life

VI.

BY REV. FLOYD W. TOMKINS

1. My devotional reading of the Bible does not profit me as much as I think it ought to. How can I acquire a real delight in Bible reading?

There are several difficulties which often, half unconsciously, block the way to profitable and comforting Bible reading. One is the doubt raised by current agitation regarding the Bible. Against this we must set our face as a flint. No blessing can come from God to one who doubts God. It is one of the struggles which men who read, and have to read, books dealing with religious matters must pass through—this struggle of learning what men think and say and yet keeping the faith of childhood clear and strong. We must go to the Bible believing that it is God's Book, a message from him to us, if we would receive help. Another difficulty is that we read too much at a time. "Devotional use of the Bible" and "study of the Bible" are two distinct things, employing different faculties of our nature. When I go to the Bible for comfort or guidance a short passage, perhaps only a verse or half a verse, followed by meditation on what is read, will give me more help than reading a whole chapter. It is so full of divine truth that we cannot digest much at a time. There is a great deal of spiritual indigestion amongst Christians.

And yet a third source of difficulty is not carrying the message with us through the day. To read and to forget is of no benefit. To read and to remember and use what is read is always profitable. A full desire for Bible reading comes in response to prayer and faith and action. Before I read let me close my eyes while I hold the dear Book in my hands and pray, "Dear Lord, give me a message from thy Word which shall help me." Then let me expect and look for help. And then let me keep the help and dwell upon it. It is good, in this regard, often to take some line of reading. The words of Jesus, the promises of God, the prayers of the Bible, the words from the cross—such special selections often satisfy when random reading fails. And then when we are in difficulty of any kind, if we will only go to the good Book for help, not only will we never fail to receive it, but our love for this Guide which God has given will increase. We are too much afraid, in these days, of superstition and religious idolatry. The reaction from the credulity of the middle ages has left us cold and unimpassioned. Do not let us be afraid of loving and trusting the Bible. If it is God's Word, then it must be a rich treasure of divine power resting in our very hands, a gift from God.

President Harper of the University of Chicago has been in consultation with the leading Russian educators in St. Petersburg relative to the founding of a chair of Russian in the University of Chicago and the filling of the same. He has received lavish hospitality, and the czar and other high dignitaries have expressed their delight at the proposition, taking it as another proof of the drawing nearer of the two nations.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, June 17-23. Abiding in Christ. John 15: 1-10.

Jesus staked his kingdom upon the ability and desire of men to enter into a personal relation with him even though out of the range of their earthly vision. It was a tremendous venture. These were strange words to speak to unlettered fishermen. You would expect the master of a group of disciples to say when parting with them, "Remember me, follow the truth, trust God, do your duty." But Jesus says something more, and let us remember that he is not talking to mystics or dabblers in occult sciences, but to everyday persons like ourselves. In so saying he differentiates his religion from every other. He gave his followers no creed to recite daily to themselves and to pass on to others. No set and indispensable forms of worship did he devise nor did he specify just how they should carry on his work when he was gone. But one thing on this last night of their earthly fellowship he does insist upon and illustrates his thought by allusion to the vines which may have been climbing up to the very window of the room where they were assembled. Henceforth he and his men were to be as closely united as branches and vine.

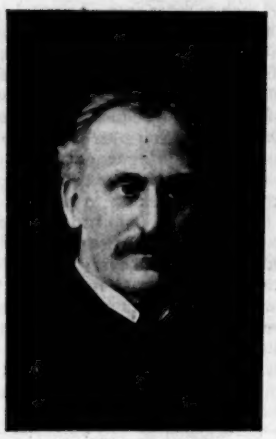
The supreme question then for a man who wants to lead the Christian life is, "Can I establish and maintain a personal relation with Jesus Christ?" This involves remembrance of him, imitation, loyalty, service in his name and something more, difficult to define or describe but intelligible to any one who has let his whole being go forth to another soul. I cannot think that to be on terms of friendship with Christ, to be united to him, to have his life coursing through our veins is so very different from the best experience we have of human love. I have a friend more than half way across this great continent. I see him rarely, but he is as much of an inspiration and blessing to me as he was in the days when we were often comrades from morn till eve. I have a friend whom I have never seen. He lived long ago in Palestine, but every noble impulse and conviction of my nature somehow relates itself to him. I am sure that it is perfectly possible to keep up a hearty, wholesome friendship with him if I do my part. It is easy to let it cool, but to maintain it is worth all the pains it costs.

"But this is all mysticism," some one says. Yes, but it is the most sensible and rational kind of mysticism that the world has ever known. The simple fact is that Jesus Christ is the best known man of history. We know far more about him than we possibly can about Julius Cæsar, Charlemagne or Napoleon. One reason is that he has been the subject of the minutest and the hardest study that any character ever received. Every new life of Christ such as that of Professor Rhees which has just been published adds to the world's understanding of Jesus. The other reason is that the Christ life has been relived so many times before our eyes, in our homes, on our streets, not perfectly, to be sure, but genuinely, that we have had and shall have countless human interpretations of the historical Jesus. Therefore it is not foolish to think that we may have personal union with this clear cut, real, heroic figure of history.

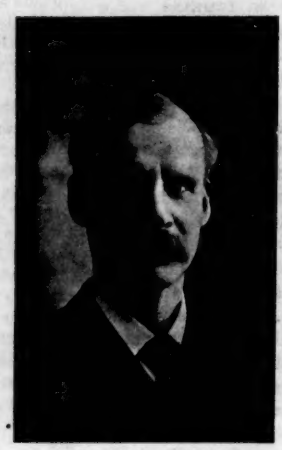
This is the best and also the simplest way of maintaining the Christian life and developing a Christian experience. Books on morality say, "Keep your courage up, don't whine, be pure, love your neighbor as yourself." It all sounds very fine and it's just what we ought to do. But we cannot always abide in fortitude, in purity, in love as abstract virtues. But we can abide in Christ, the source and example of them all; we can join our lives to his so that what was in him shall be little by little transferred to us.

Chicago and the Interior

Recent Pastoral Changes, and the Drift of Religious Opinion

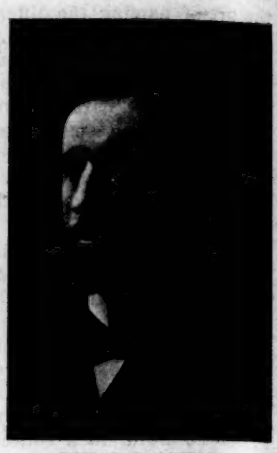


REV. F. E. DEWHURST
University Church



REV. THOMAS BICKFORD
Hinsdale Church

REV. F. E. HOPKINS, D. D.
Pilgrim Church



REV. J. S. AINSLIE
North Shore Church

A Group of New Comers

Rev. J. S. Ainslie, who has just accepted the call of the North Shore Church, was born of Scottish parents in Otsego County, N. Y., graduated at Cornell University, studied theology at Yale and in 1882 was settled in Ogdensburg. During the eight and one-half years of service there he built a house of worship. Thence he went to Fort Wayne, Ind., where he found a small church, which in ten years he made the largest and one of the most influential of our order in the state. Here, too, he secured a new building and, better still, left it without debt. He was instrumental in the organization of a second church in the city and in aiding it to secure an edifice. In his present field his talents as a church builder will be further developed.

Mr. Dewhurst is meeting all the expectations of his friends in the University Church. He came to Chicago from Plymouth Church, Indianapolis, after eight years' service. He was originally a Baptist but is in hearty sympathy with Congregationalists, and both in the East and West has many friends and admirers. He is a man of broad sympathies, as shown by his participation in the recent Liberal Congress in Boston.

Rev. F. E. Hopkins, D. D., the new pastor of Pilgrim Church, was born in New York city and brought up in the Presbyterian church. In his young manhood he united with the Tabernacle Church of Brooklyn, then under the care of Dr. T. De Witt Talmage, became secretary of the college and in it fitted himself for the ministry. His pastorates have been in Hempstead, L. I., Bridgeport and New Canaan, Ct., and since 1891 in Dubuque, Ia., whence he comes to Chicago.

Rev. Thomas Bickford, pastor of the Hinsdale church, graduated from Colgate University in 1875 and received his theological training at Yale. He was pastor of the Wood Memorial Church, Cambridge, Mass., the First Church, Branford, Ct., and the First Church in Springfield, Vt., resigning this last pastorate in 1896 in order to study more thoroughly sociological problems and to travel. He was acting as superintendent of the Sunday school of Pilgrim Church and supplying its pulpit when called to Hinsdale. In this delightful and growing suburb he will find abundant opportunities to make practical use of his experience.

Reciprocity in Ministers

The West is indebted to the East for the gift of Rev. P. H. Snyder of Vermont, the new pastor of the Second Church, Rockford, Ill., which looks forward to a continuance under his leadership of the aggressive work for which the church has so long been noted. It has a magnificent edifice and is among the first in the country in its benevolence.

The church in Greenwich, Ct., has extended a hearty call to Rev. Dr. J. H. Selden of Elgin. This he accepts, although in doing so he breaks tender ties and goes from a field in which he has been eminently successful. The Elgin people are loath to give him up, for he has won the respect of all classes in the community and has wisely led all the activities of his large and prosperous church. It is a little singular that Mr. Snyder comes to the church in Rockford which the late Dr Walter M. Barrows served so long, and that Dr. Selden goes to the church in which Dr. Barrows was pastor at the time of his death.

Dr. Beaton on Creeds

In his paper before the state association Dr. Beaton did not intend to throw any discredit on the creeds which have done such splendid service in the past and which are waymarks in the thought and experience of Christian people. He does not believe, and in this nearly all who heard him would agree with him, that men of a later generation should be bound by the opinions of a preceding generation, or that the acceptance of an elaborate creed, however true or admirable its statements, should be made the condition of church membership. He further insisted that a creed ought to be the personal confession of one's own experience, and therefore proposed a short formula of thirty nine words for use in the examination of candidates for admission to our churches. This creed runs as follows: "I receive the gospel of Jesus Christ, the Son of God, for the forgiveness of my sin, and I desire, guided by his Holy Spirit, to live henceforth as his disciple in the fellowship and service of his church." Dr. Beaton believes that in these words all the essential truths of the gospel are found.

A Significant Utterance

Hon. T. C. McMillan, in his address as retiring moderator of the state association, took occasion to say, what those who know him have often heard him say before, that ministers are apt to underrate the service they are rendering to the community and the state. He affirmed it as his observation that to them chiefly should credit be given for suggesting the plans for benevolence which have been adopted at home and abroad, and that their power in the pulpit, though somewhat different from that of former generations, is in reality as great as ever. He gave this testimony as a layman, but added that what laymen desire is to hear no such questions asked by their minister as, "Is Christianity declining?" Nor do they care to listen to reviews of books which they themselves can read, but, weary with the work of the week, they long for a gospel which shall strengthen their faith in eternal verities and give them the peace which comes through renewed confidence in the Son of God. As the testimony of the clerk of the United States District Court this is valuable and encouraging testimony.

Still More Recent Changes

The acceptance by Rev. J. D. McCord of his call to the Green Street Church, where Dr. C. O. Brown has been preaching, puts in charge of that organization a man well known in the city and in Illinois as state evangelist, pastor of the Plymouth and Armour Missions, and more recently as pastor of the Park Manor Church.

Crawford Church expressed its good will toward its pastor, Rev. J. J. Kolmos, through a reception one evening last week, at which several lay members made appropriate addresses. He is to spend the summer in Europe.

FRANKLIN.

In and Around Boston

Where Congregationalists of Both Wings Affiliate

The annual convention of Massachusetts Congregational ministers met for its business hour at the Supreme Judicial Court room Memorial Day. The treasurer's report showed that about $600 had been distributed to thirty beneficiaries. Rev. B. F. Hamilton, D. D., was elected scribe and Rev. H. F. Jenks treasurer. On Thursday public exercises were held at the South (Unitarian) Church. Dr. E. E. Hale preached the sermon, taking as his theme The Pilgrim Covenant, Scrooby, 1602. He traced the forefathers' manifest determination to live and work together, declaring that it was this compact which lay at the beginning of constitutional government. The Pilgrim Covenant did not demand allegiance to any peculiar doctrine. Individuality was not cramped. Dr. Hale believed that this historic union for the common good contained a suggestion for churches today. He cited recent instances in which the congregations of two churches representing both sides of the convention had taken the Pilgrim Covenant for their own. For 1901 Rev. Arthur Little, D. D., was elected preacher, with Rev. J. E. Tuttle, D. D., as alternate.

Interdenominational Fraternizing

The meeting of the Ministers' Union at King's Chapel next Monday, at 10 30 A. M., presents two special attractions, Dr. Hale's address on Dr. Martineau and Bishop Mallalieu's address on Mr. Moody. This Union represents an earnest desire on the part of many to foster oneness of spirit among all spirits.

The Home

Christening

Today I saw a little calm eyed child—
Where soft lights rippled and the shadows tarried,
Within the church's shelter arched and aisled—
Peacefully wondering—to the altar carried.

White-robed and sweet, in semblance of a flower,
White as the daisies that adorned the chancel;
Borne like a gift—the young wife's natural dower—
Offered to God as her most precious hansel.

Then ceased the music, and the little one
Was silent; and the multitude assembled—
Hearkened; and when of Father and of Son
He spoke, the pastor's deep voice broke and trembled.

But she, the child, knew not the solemn words,
And, sudden, yielded to a troubled wailing,
As helpless as the cry of frightened birds,
Whose untried wings for flight are unavailing.

How like is this, I thought, to older folk!
The blessing falls; we call it tribulation,
And fancy that we wear a sorrow's yoke,
Even at the moment of our consecration.

—*George Parsons Lathrop.*

Everyday Love

A group of little girls were telling of the love each felt for her mother, and as the testimony went on the strength of the statements grew, each child feeling obliged to surpass her mates. Finally one said positively, "I love my mother so much I would *die* for her." The impressiveness of this declaration subdued the circle. The climax had been reached. A wholesome turn was given to the situation by the quiet observation of a lady sitting near—"It seems very strange to me that a little girl who loves her mother enough to die for her, doesn't love her enough to wash the dishes for her." We who are older and know better, require just such homely reminders to bring us back from our theories to our conditions. The love that is to "the level of every day's most common needs" is the only genuine kind.

Mothering the Unfortunate

The heart of a true mother is large enough not only to love her own children devotedly, but to embrace all childhood in whatsoever place or condition. Women who are childless also manifest this feeling of motherliness toward the poor, sick, neglected babies in our city slums and asylums. It is this larger motherhood which found expression at the recent meeting of the National Congress of Mothers at Des Moines, Io. The chief topics for discussion related to the care of helpless, dependent and misdemeaning children, with the definite purpose of securing better legislation for these classes in states where it is needed. It is this larger motherhood, too, which is responsible for such charities for children as "The Happy Day House," described by Mrs. Thurston in this week's issue, the vacation schools and "fresh air" outings. We have been wont to regard Children's Sunday as a day set apart for the lambs within our own folds. Would it not be also a good time to pray and plan for those unfortunate little ones whose hard, starved lives have no experience of church or home as we understand the words?

Happy Day House

BY IDA T. THURSTON

"You're jest as *mean!* I think you're the meanest woman I ever see!"

The childish voice rang shrill with a passionate longing and despair. The matron turned quickly and looked down into a thin, hungry little face with dark eyes flashing angrily through a mist of tears. The child's bony, brown fingers clutched at the woman's skirts as she poured out her bitter, unchildlike protest. The matron's hand fell gently upon the thick dark hair that looked as if a mother's hand had never touched it.

"My child, what do you mean? Why do you say that?" she asked.

At the tenderness in the questioning voice the tense little face changed, but the answer came instantly.

"'Cause"—gulping down a big sob, "'cause you've got this nice place up here an' you keep it sly—so't we can't know about it, an' come. We're just as smart as these girls you've got here. We could say pieces too—*I* could! An' we'd leg it way up here if you'd let us come!"

Quick tears filled the matron's kind eyes. Eight years old, and willing—nay, eager—to "leg it" from Cherry Street all the way up to Twenty-first! She drew the child aside and questioned her; and before many weeks there was another "Happy Day House" established away down near Cherry Street, where the little eight-year-old could go with her babies and "speak pieces too"—and she did.

"The Little Mothers' Aid Association" is its name, but the children have christened the place at Twenty-first Street, New York, "The Happy Day House." That is what it means to these little girls from six to fourteen years old—girls who take all the care of the smaller brothers and sisters, and, in many cases, do all the family cooking and washing, that the mother may be free to earn the daily bread.

When the breakfast is over and mother gone for the day, the little mother takes the baby—sometimes three or four babies—and hurries to Happy Day House. There the matron receives the little ones in the nursery where they are bathed and fed, while the older sister herself goes to the bathroom to wash her face and hands and brush her hair before she hastens off to the school which she could never attend but for this blessed kindergarten, where the babies will play and sleep till she comes back at three o'clock.

And O, the lovely things that this dear house holds for the little mother when school is over! If her dress is ragged, another will be found for her; or a pair of shoes if hers are past service; or a hat if hers will no longer hold together. There, too, she learns to sew and mend in the sewing classes and to cook in the cooking classes. It is so beautiful in those cooking classes, for there is always a chance—if one is very good—that she will be selected as hostess, guest or waitress for the meal, this being a reward of merit.

Then if the babies are sick, or the little mothers themselves, there is a doctor at Happy Day House, and medicines free, and, better yet, brief, bright, simple talks by which the little mothers are taught just how to bathe their babies and dress them and care for them in every way.

And then the Easter and Christmas festivals—what blissful occasions these are to the young, burdened souls that have no home festivals—no homes even, save, perhaps, a portion of one room!

But dearest of all is the Happy Day itself—the one day in all the year when the little mother gets entirely away from her family cares, out of the noisy, dirty city to the heavenly beauty of green fields and the strong salt breath of the sea. It matters not that she must do double work the day before and the day after to pay for this brief freedom—that she must wash and iron her own poor garments and those of the babies. The wide, blue sky and the blossom-sown fields and the bird-songs, and, best of all, the glorious bath in the salt water, to say nothing of breakfast and dinner and ice cream—all these joys gathered into one short day shed sunshine over many weary days to follow.

At fourteen the little mothers must begin to add to the family income. As cash girls or servants they become wage-earners and the next younger sisters must care for the babies then. But these graduates by no means lose their interest in Happy Day House. Now they join the X. L. M. Club. This organization has chapters of thirty, each having its own officers, its name, color, motto, but all having the same constitution and by-laws and all wearing the same badge, a silver heart with the initials of the Ex-Little Mother. This club pays two dollars a month for the use of the parlors for its meetings; it also contributes liberally to the outing fund; and, not content with this, the girls have lately insisted upon paying an entrance fee to the entertainments at the Home; and with this money they have bought a very handsome oak bookcase and a pretty desk for the parlor. These new purchases aroused the admiration and then the ambition of the little mothers and they decided that they must do something too; so they now pay five cents admission to the entertainments, and their nickels are to purchase a bookcase for their room.

The mothers and other relatives are privileged to attend the entertainments at Happy Day House. One old woman of eighty-two is among those who so attend, and last Easter the little mothers contributed sixty pennies towards an Easter gift for her because she is the oldest one who comes. The matron added to the sixty pennies enough to buy the old woman a Bible, and it would be hard to tell which enjoyed the gift the more—the old child of fourscore or the little children whose hard-earned pennies had been so unselfishly given.

Happy Day House has no endowment and no regular income, yet there is no lack. Like George Müller, the matron asks only of the Father the things that are needed. One who doubts the existence of God or his readiness to answer prayer, would find it difficult to account for some of the "happenings" in this beautiful work.

When the new Happy Day House was recently established near Cherry Street, the matron, with her heart aching for the great need there, sent down much of the furniture from the Twenty-first Street house. She said, "The Lord knows, and he can send us more furniture." And He did. The very next day came a letter

from a lady who was giving up her rooms and who offered all her furniture to the Home; but she did not offer to pay the cartage, which would be about five dollars. For that the matron asked the great Giver only, and the next mail brought from an unknown friend a letter containing five dollars and a half.

To hear the story of the Lord's provision for this work is a tonic for weak faith, for, though there is so seldom anything in the treasury, no want is unsupplied. Happy indeed are the Little Mothers who are privileged to share the blessings of Happy Day House.

The Child and the Hymn-book

BY GRACE DUFFIELD GOODWIN

Nothing is more deplorable in connection with the religious training of children than the kind of hymn-books used in our Sunday schools and young people's societies. Now and again a thoughtful person raises a protest, generally unheeded; but, as a usual thing, the matter receives scant attention and the flood of trashy hymn-books increases daily, growing apparently worse as it rises. Persons who would in no wise be trusted to provide food, clothing or reading matter for children are cheerfully put on "Music Committees," and as cheerfully avail themselves of the position to fill up our Sunday school seats with books so far below the much-derided Moody and Sankey standard that we would welcome the earlier gospel hymns as a relief.

Why is it that we fail to grasp the immense importance of this thing? The children are imbibing at the most impressionable period of their lives—at the only period when memory is retentive—crude theology, poor, almost illiterate verse, in which are to be found mixed metaphors, irreverent expressions and bad rhyme; and all this is coupled with a feeble piano accompaniment known by courtesy as music—music, "tall handmaid of the gods serene," this! Are we not doing actual and positive harm to the children by countenancing these things? It is not well to mention names for obvious reasons, but if such books are in our Sunday schools there is no mistaking them, and we ought to confer together over this serious matter.

A child can be taught to love and to memorize the stately hymns of the church. I have in mind a little girl who came to her mother, her cheeks pink with excitement, crying, "Mother, hear me say my hymn, 'I love thy kingdom, Lord.'" The mother took the book and listened, and at the close the child turned to her: "Mother, I *do* love that, and I know what it means, too."

Children's taste for fine things may be early formed if they are given only fine models. One child received a love of musical words and sonorous rhythm from repeating with her learned father the organ sounds of the Dies Iræ, and she gained an appreciation of the best never to be lost. This is an extreme case, but there are many exquisite and simple hymns, true both theologically and poetically, which children should be taught to memorize and allowed to sing in Sunday school in place of the sentimental and irreverent trash which we so often hear.

The wedding of fine words to poor jig-tunes is another offense. One rendering of "Alas! and did my Saviour bleed" is shocking to every thoughtful listener. The stately, solemn words, embodying in reverent language the heart of our Christian faith, are put to a light, flippant tune more fitting for a Negro melody. Having permitted these things to go undisturbed for a number of years, we are deeply grieved that the children are not reverent, are not impressed by the awfulness and solemnity of the story of the cross, are not touched and thrilled by the power of love's plea.

Moreover, they will have nothing to turn to when they are old. Are fading eyes that cannot see the words to brighten over memories of "The bird with the broken wing," or "Wife, I've seen the model church"? What comfort are our children to have when they are grown out of the religious teachings they recall from their youth? We do not train them to memorize Scripture at home or in Sunday school, as a general thing, and all that their memories will retain will be this false and feeble stuff which they now sing over and over.

Just here let me plead for a choice of good music and verse of a high order at all children's services in June, at Christmas and at Easter.

A Wise Conclusion

Said Peter Paul Augustus: "When I am grown a man
I'll help my dearest mother the very best I can.
I'll wait upon her kindly; she'll lean upon my arm;
I'll lead her very gently and keep her safe from harm.
But when I think upon it, the time will be so long,"
Said Peter Paul Augustus, "before I'm tall and strong,
I think it would be wiser to be her pride and joy
By helping her my very best while I'm a little boy."

Essentials of a Happy Marriage

The *Boston Herald* recently published a symposium on the rights and duties of husbands and wives and the secrets of happy homes. Among those who were questioned as to the essentials of domestic happiness was Franklin Giddings, professor of sociology in Columbia University. His reply contains considerable sound sense.

Of course I agree that the first essential is the one that Mrs. Hensley named first—a wife who is a comrade. Second, I should say children who are a pride and a comfort. Third—coming down to the material and practical side of the thing—there must be a certain natural and spontaneous agreement between husband and wife on practical questions. If they have got to come to an agreement as the result of too much argument and negotiation it takes a great deal out of life. There is probably no one thing that will conduce so much to that end as an understanding between husband and wife that the wife shall have a definite income or a definite allowance, and be solely and absolutely responsible for the running of the house without any interference from the husband, and that the husband in like manner shall always be the final judge—though naturally asking and desiring the advice and the suggestions of his wife—as to any point of business that affects his income or his professional duty or anything of that sort. Now that is a division of labor which will go a long way toward making a happy home.

Then there is one other thing, and that is that it will be a pretty hard struggle to make a happy home if the breakdown of the wife and mother is constantly standing before the household as a specter. If she is continually overdoing it is pretty hard for those about her to be happy. I have been engaged in the college teaching of both men and women for nine years. One observation that I have made is that women give out very much earlier than men do because they have not the same healthy instinct when to stop that a man has. A girl gets so interested in her work or examination that she keeps right on when it would be better for her to let up a little, as the boy would do.

Points on Etiquette

If as a guest you have overturned your glass at table or committed any other *gaucherie*, be as repentant as you please at the moment, but do not prolong the subject.

It is considered in bad taste for a woman to talk about "a gentleman friend" or for a gentleman to speak of "a lady friend." If one cannot mention names, make no reference to the persons.

After a luncheon or dinner it is only courteous to one's hostess to remember to take away on leaving the table the little name card or menu which she has prepared as a memento of the occasion.

At the dinner table if offered a choice between two things, or consulted as to whether you prefer meat rare or well done, decide quickly. It is better to express a preference than to say, "I do not care."

A point to be remembered when dining in company is not to engross one's neighbor by conversation, however entertaining, so that he is unable to satisfy his appetite or appreciate the good things his hostess has provided.

Do not interrupt a conversation to introduce one person to another. Wait for a natural opportunity. People are often embarrassed by being lugged forth conspicuously to be introduced to somebody they never heard of and may never see again.

A lady who had a college bred governess complained that she would lock the door of her room every time she left it, putting the key in her pocket. She did not understand the difference between a hotel and a private house and was ignorant of the breach of etiquette.

One cannot too often emphasize the necessity of promptly sending a "bread-and-butter letter," as the note of grateful appreciation to one's hostess after a visit is sometimes called. In this, as in the matter of acknowledging gifts and replying to invitations, delay is unpardonable.

It is not only want of tact, it is rude, to preface an invitation with, "What do you expect to do on such a date?" or "Have you any engagement for next Thursday?" for it leaves your friend no chance to hear your proposition before committing himself to decline or accept.

The failure to hear a name on being introduced is nothing to be ashamed of. It is quite easy to say, "Would you mind telling me whom I have the honor of meeting?" or, if addressing a young person, "I couldn't hear Mrs. A; I shall have to ask your name." This is much more graceful than the wooden phrase, "I didn't quite catch the name."

There is always a certain amount of haziness about calls after an "at home." A day at home is simply an announcement on the part of the hostess that she is ready to receive at that time. Whether it be a specified date or a regular day, the hostess has been called upon, and it is she who is now the debtor. The rash person who issues 800 invitations to a tea has 800 calls to return.

Closet and Altar

Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.

The Lord puts a seal upon his own that everybody may know them. The sealing in your case is the Spirit producing in you likeness to the Lord. The holier you become the seal is the more distinct and plain, the more evident to every passer-by, for then will men take knowledge of you that you have been with Jesus.—*Andrew Bonar.*

To whom are we to attribute any man's good deeds, except to the Holy Spirit.—*Charles Kingsley.*

Spirit of God, that moved of old
Upon the water's darkened face,
Come, when our faithless hearts are cold,
And stir them with an inward grace.

Thou that art Power and Peace combined,
All highest strength, all purest love,
The rushing of the mighty wind,
The brooding of the gentle dove,

Come, give us still thy powerful aid,
And urge us on and keep us thine,
Nor leave the hearts that once were made
Fit temples for thy grace divine;

Nor let us quench thy sevenfold light,
But still with softest breathings stir
Our wayward souls and lead us right,
O Holy Ghost, the Comforter!

—*Hutchinson's "Fugitive Poetry."*

Christianity does not look to political economy, to ecclesiastical drill, nor to the absorption of all languages into one, but it looks to the eternal Spirit of God. One heart, and then many languages will be no barrier. One spirit, and man will understand man.—*F. W. Robertson.*

Christ was the great promise of the Old Testament; the Spirit is the great promise of the New.—*John Mason.*

No spirit is eternal but He; no spirit is almighty but He; no spirit is incomprehensible and unsearchable but He: He is also most merciful, most just, most holy. —*John Bunyan.*

I know a man who once traveled more than a thousand miles for the sake of seeing a minister whom he believed to be able to give him some light on the subject of personal religion, and all the good he received from him was just nothing at all; and yet this was the best possible good, for the experiment convinced him fully that his help was not in man.—*I. S. Spencer.*

God of all strength and consolation, thou only Creator, who didst gloriously fulfill the great promise of thy Son Jesus Christ, sending down thy Holy Spirit on the Day of Pentecost to abide continually in thy church—the life of a new creation: we beseech thee replenish us and the whole household of thy Son with the same blessed Spirit; that revealing Christ unto us and within us he may show us our sins, give us the grace of repentance, work in us faith, lead us into all truth, establish us in a joyful hope, make us fruitful in good works, and keep us ever in his holy comfort; who with thee, O Father, and thy blessed Son, one God is glorified evermore. Amen.

The Praise of the Flowers

BY UNA LOCKE BAILEY

This is one of the prettiest poems for recitation on Children's Sunday we have ever seen. It appeared in our columns as an original contribution more than twenty years ago and was widely copied. So charming a poem should not be forgotten, and we are glad to comply with a request to reprint it, at least in part.

The flowers of many climates
That bloom all seasons through,
Met in a stately garden,
Bright with the morning dew.

For praise and loving worship
The Lord they came to greet;
Her box of precious ointment
The rose broke at his feet.

The passion-flower his symbols
Wore proudly on her breast;
She spake of self-denial
As what might please him best.

The morning-glories fragile
Like infants soon to go,
Had dainty, toy-like trumpets
And praised the Master so.

"His Word is like to honey,"
The clover testified.
"And all who trust thy promise
Shall in thy love abide."

The lilies said, "O trust him!
We neither toil nor spin,
And yet his house of beauty
See how we enter in!"

The king-cup and her kindred
Said, "Let us all be glad;
Of his redundant sunshine,
Behold how we are clad."

And "Let us follow Jesus,"
The star-of-Bethlehem said;
And all the band of flowers
Bent down with reverent head.

The giant sunflower answered,
And little daisies bright,
And all the cousin asters,
"We follow towards the Light."

"We praise him for the mountains,"
The Alpine roses cried;
"We bless him for the valleys,"
The violets replied.

. . . . . .

"We praise God for the waters,"
The salt sea-mosses sighed;
And all his baptized lilies
"Amen! Amen!" replied.

"And for the cool green woodlands
We praise and thanks return,"
Said kalmias and azaleas,
And graceful, feathery fern.

. . . . . .

"The winter hath been bitter,
But sunshine follows storm;
Thanks for his loving kindness,
The Earth's great heart is warm."

So said the Pilgrim's mayflower
That cometh after snow,
The humblest and the sweetest
Of all the flowers that blow.

"Thank God for every weather,
The sunshine and the wet!"
Spoke out the cheery pansies
And darling mignonette.

And then the sun descended,
The heavens were all aglow
The little morning-glories
Had faded hours ago.

And now the bright day-lilies
Their love watch ceased to keep;
"He giveth," said the poppies,
"To his beloved sleep."

Mellin's Food

MELLIN'S FOOD is peculiarly adapted to the requirements of hot weather. When a baby is suffering from the heat, and perhaps a little feeble in its digestive powers, it is absolutely necessary that that child should have a food that is easily digested and that is adapted to his condition. To give a child a thick, starchy food when its stomach is disarranged, or to give any insoluble or indigestible substance, is liable to cause further trouble.

Mellin's Food is like no other food and there is no other food like Mellin's. Mellin's Food is distinctive and in a class by itself. There are many points of superiority about Mellin's Food, but just remember one of them this time, — it contains the food elements in a form *adapted* to the *infant* condition. This is not merely our say so, but is a fact, and is proved by the thousands of happy, healthy children all over the world.

I find Mellin's Food to be of inestimable value in cases of summer complaint in delicate children, or, in fact, in any case requiring an artificial food. I prescribe it extensively in my practice, and could not get along without it.

V. A. SELBY, M.D.
West Milford, W. Va.

During the last two years in my practice I have treated over forty cases of intestinal and stomach disorders in infants during the summer months, used no medicine, but did use Mellin's Food, and a good, pure cow's milk from a reliable dairy. Result, one hundred per cent recovered. Do you desire any better results? I shall continue to use Mellin's Food.

LOUIS K. FRUE, M.D.
303 Court St., Syracuse, N. Y.

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Mellin's Food Co., Boston, Mass.

Brain Workers

Business men and students require a food which, while of the very highest nutrition, is palatable and easily digested. Mind and body are accounted entirely distinct. Yet, that which best nourishes the one is the best aliment for the other.

Cream of Wheat

chiefly gluten phosphates, is the ideal food for this class of people.

Ask your grocer for our booklet which tells many dainty and hearty ways of cooking it.

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The Conversation Corner

MY DEAR CORNERERS: For two or three weeks I have been wondering if it were not almost time to hear from our hospital in Labrador, having received a newspaper from St. John's giving notice of vessels sailing for the Straits of Belle Isle. Now the letter has come, with the Battle Harbor Hospital mark on it. I hoped it was from our boy "Tommy" in the Memorial Cot —it was from the physician in charge, telling us *about Tommy*. I think I will let you read it for yourselves.

Dear Mr. Martin: It is with a sorrow I cannot express I am forced to inform you that the "Gabriel-Pomiuk Memorial Cot" is again empty. Tommy left us on April 4, after five months of great suffering. You know something already of his illness. He came to us four and a half years ago, suffering from a spinal disease, covered with bed-sores, and his limbs so contracted that his knees almost touched his chin. After about a year, he got well of this; although paralyzed in his limbs, he was otherwise quite well and, as he has told you in his letters, able to get about in his cart. This little cart, the gift of a kind friend, made last summer no doubt the happiest he has ever spent. He was out almost daily and attended day school and Sunday school as well as the Sunday service. He had no pain or sickness of any kind, except the paralysis. After I left for my winter travels last November, he got a severe chill one Sunday afternoon, coming from school. He could not eat his tea, and fever set in; a fresh tubercular disease started in his spine again. When I returned in February, I could hardly believe it to be the same "Tommy"—his face was pinched and his body a mere skeleton. How glad he was to see us! Everything was done for him; he was attended night and day.

At first Tommy was always asking if he would not get better, but when we had to tell him that he would not be better, he took it very quietly. For weeks before his death, he anticipated it with joy. Some nights when I would say Good Night to him, after prayer, he would say, "I wonder whether He is coming for me tonight—I wish He would." He came at last, with great quietness. The little boy slept, and is now "alive forevermore."

I need hardly say that we feel his loss very keenly. A more loving disposition I never knew. He was not without faults and boyish tempers, but there was a strong and loving desire to do right and be good. Like all bed-ridden children he was much older than his years, and talked often like a grown-up person. His last message to the people was: "Tell them to love Jesus."

We buried him on April 6. I was sorry he could not be placed beside Gabriel, for that yard was full, but doubtless they are together in a richer sense. His American flag quilt, sent him last year by the Captains of Ten, I buried with him, wrapping it around him, just before closing the coffin. The magic box, and various other little things which the Cornerers have kindly sent him from time to time, were all put into his coffin. . . .

W. H. GRAHAM ASPLAND.

We are all grieved because we shall hear no more from the cripple boy in our Memorial Cot we have come to love. But his poor diseased body—which Dr. Grenfell told me a year or two ago would not probably last very long—would have suffered much if he had lived, and it is good to think of him as at rest. It brings back the story of Pomiuk when we remember how he loved his little brother cripple, and how he taught him and little Elsie his first hymn—"Jesus, tender Shepherd, hear me." The cripple girl died first, singing the hymn the night before, so that Pomiuk wrote: "Poor little Elsie very fast gone to Father in heaven; nice singing in the night; Elsie gone in the morning." A year later Pomiuk, who had become Gabriel, had his prayer answered—

Take me when I die to *heavens*,
Happy there with Thee to dwell.

And now little Tommy, whose sweet face looks up to us in the picture of the Memorial Cot on the receipt, has gone too. What a meaning the simple story of the three little cripples gives to the "*Takpanêle*" song Pomiuk used to sing in his own language (also on the receipt):

Takpanêle; Takpanêle!
Merngotowikangilak,
Siorniorvikarane—

Up in heaven! up in heaven!
There will be no sorrow there,
There will be no parting there.

We do not know much about "takpanêle"—what is the employment of children or others—but we may be sure that these three little cripples who loved each other "In His Name" on the wild coast of Labrador will know each other there, and will sing together the old song, or some better "new song," in the beautiful land where Christ has received them unto Himself! We are all grateful—including the Cambridge "Captains of Ten"—for the little part we have been privileged to have in making the inmates of the "Corner Cot" happier while they lived. It is an abundant reward to think of what they are enjoying now!

What now? Why, keep up the Memorial Cot, of course—a double memorial now—for some other cripple child whom Dr. Grenfell or Dr. Aspland shall wish to put in it. We have a letter from the former, dated on the Newfoundland shore, March 12:

My Dear Mr. Martin: Your letter reached me at a little settlement called Grand Ole (Big Goose). We had been struggling along day after day in the heavy snow on our rounds. My dog team was nearly beat out, and Beattie [the Oxford student who is working with Dr. G.] and I had just made our bed for the third night in succession on the floor of a hut when a little man came walking in, with a huge pack on his back. He proved to be our mail man for St. Anthony, and he had on his back the first mail since Jan. 4. I took the liberty of breaking Her Majesty's seals, and among other letters that poured out on the floor was yours. The house was poor, the paraffin at its last ebb, only "dry flour" for the family food, and scurvy commencing for want of vegetable food or "fresh." We *were* glad to get letters, but it was nearly midnight before we could get to read them, so many patients kept coming in. Operations had to be performed when there was scarcely standing-room on the floor. It seems odd to turn from an eye case to a medical case, from that to an ear case, and so on to surgery cases, and then starvation cases!

We have been in the woods, sixty-five of us, and hauled out a frame for a hospital of the same size as Battle Hospital. The people hauled it out with dogs over the snow freely. I paid for the labor of the poorest in clothes, and so gave them a chance to preserve their independence, and yet get the clothes. The people are very good in helping me and my medicines along. My own dogs are not enough, and one needs a pilot the first year, anyhow. I am now guest of an R. C. shoreman here. No one could be kinder. The R. C. priest gave me two dollars for the work and a dinner which made me ill after our odd living. I was asked yesterday to photograph a wake, and I tried it!

Now for your letter. . . . I am delighted to hear of the Pomiuk Cot contributions. I feared that at home [England] the Boer war would be very detrimental to all missionary society incomes. I was very glad that the New Hampshire family would take the boy. He is a sweet little chap. This will be one more success for God's kingdom through your Corner. In my travels I often look across the Straits and wonder what Aspland is doing. The *Congregationalists* come all right and are very welcome. I like to see what it says of our British doings. Aren't our boys facing death pluckily in South Africa? Tommy should get your winter letter. Good-by. W. T. G.

How little he thought his cripple friend Tommy was wasting away on the other side of the Straits and would get no more Corner letters. The "chap" he speaks of is the youngest of the group pictured Dec. 31, whom a "New Hampshire family" offered to take if it could be brought about. I wish I knew who in Brooklyn, N. Y., sent me a beautiful lot of pictures for the Corner Cot and to hang in the hospital. They shall go! This Connecticut letter was crowded out last week:

The Primary S. S. Class of the First Church has not forgotten the "Gabriel-Pomiuk Memorial Cot," and desires the pleasure of sending $ —— to help some little sufferer who may have occasion to use it. We have framed pictures of the Pomiuk Memorial in our S. S. Room.

J. J. W.

P. S.—The last "Toilers of the Deep," the London magazine of the Deep Sea Mission, has a letter from Dr. Grenfell telling of "a dear little fellow of six, stunted and crippled by an infancy of starvation." Perhaps he will be a candidate for our empty cot.

Mr. Martin

Christ's Estimate of Common Needs*

By Rev. A. E. Dunning

Modern inventions have greatly intensified the sensitiveness of civilized people to the sufferings of their fellowmen. A century ago they knew of actual pain only of those near at hand. When they heard of the suffering of those at a distance it was already past, sometimes for weeks and months. But through the telegraph we hear the plea of the starving in India, the groan of the wounded soldier in South Africa, the sobbing of the orphan in Armenia whose parents have been murdered but are yet unburied. The world's needs for today come before our eyes as we sit down with the morning paper at the breakfast table. In such conditions what Christ did and said is more impressive than ever before as "he came forth and saw a great multitude and had compassion on them." How would he have us feel and act before whom the world's wants are spread out every day and all the day? How does he estimate these wants and our obligation to satisfy them? The miracle of the loaves and fishes offers a clear and impressive answer. It shows us that:

1. *Christ recognizes common needs.* He never turns away from them in order to forget them. He and his disciples were not on any mission when they left Capernaum to go over to the eastern side of the lake. From sorrow at the death of John the Baptist, from weariness because of incessant labors, and perhaps from caution because of Herod's interest in them, they had withdrawn to an uninhabited place for rest. Work presses so intensely on those who feel for men as Christ felt that they must find rest at times or their work will fail. The last words of Lord Shaftesbury were, "How can I die when there is still so much want and misery unrelieved?" The long continued strain of such feelings drove Christ and his followers into the wilderness.

Yet some of Christ's most wonderful services to those in need were given during times that he had chosen for rest. Witness his conversations with Nicodemus and the Samaritan woman; his healing of the daughter of the Syro-Phœnician and the feeding of the multitude. We may rest without escaping or forgetting human want. No rest to the compassionate man is more refreshing than the consciousness that what he has done is bringing relief to those in need.

But Christ turned away from the pleading of desires that when satisfied would not promote men's real welfare. He wasted no strength in sympathy that could do no good. He never made an old man young. He never fed pampered appetites. He healed sickness, but only of "them that had need of healing."

Christ taught his disciples that they ought never to put aside the feeling of responsibility for genuine want. "Send the multitudes away," said the disciples. "They have no need to go away," said the Master. In that sentence he has taught us a great lesson concerning his mission.

2. *Christ bestows divine wealth through those who will work in his name.* In this miracle the boy with the lunch basket was the first one honored. He could never have forgotten what that meant. He had only enough food for himself, but when he had given it he found that he had all the food he wanted, and no one else went away hungry. No one ever lost his property who devoted it to the service of others by putting it into Christ's hands.

The disciples had nothing to give, but by simply obeying their Master they fed a multitude. What had seemed to them impossible they did without unusual effort. This is Christ's way of giving good things to the world. Food, health, freedom, peace, good government—all these he distributes to those and through those who will receive spiritual blessings of likeness to himself. One person, in Christ's spirit ministering to the needs of others, may enrich the whole world. Conspicuous examples have appeared in every age. Martin Luther, John Howard, David Livingstone, Florence Nightingale, John G. Paton, Clara Barton—who could name the long list of heroes and heroines who, in poverty and alone, have gone forth empty handed, finding gifts of food and healing and knowledge and love multiplying in their hands through a divine power imparted to them at which men wonder? And still their gifts are multiplying in peace coming from war and happy homes from savage huts, while some would-be apostles of the wisdom of selfishness are saying it would be better for us and the multitudes to send them away to forage for themselves. But still his disciples are finding that their courage, patience and truth freely used even to death are Christ's gifts in their hands, daily multiplying in countless fields till at last the needs of the world shall be satisfied, his mission shall be accomplished and he "shall deliver up the kingdom to God, even the Father." In this way Christ's miracle is constantly being repeated in the unconscious ministries of those who fill their humble places because they seek to fulfill his mission. As unseen forces call life into the fields and trees and create fruit in boughs and branches till the harvest crowns the year, so the multiplying power of the great Benefactor goes on in his kingdom, every true disciple sharing in the distribution till all shall be satisfied.

3. *Christ commands divine economy in the use of his gifts.* Why should he who could by his word satisfy every appetite in all that multitude command that all the fragments should be gathered up that nothing might be lost? Because those who would waste any of God's gifts cannot understand their value, nor use the multiplying power he would put into them. Whoever lightly esteems any service put forth to build up the kingdom of heaven puts a slight on him who came to perfect that kingdom. The wise disciple holds as precious everything which has the power of Christ in it to do good to mankind.

The people who saw this miracle recognized it as a sign that Jesus was the Messiah. That is in part its value to us. He who gives bread to the hungry and creates it as fast as it is needed must be of God. But the miracle also illustrates to us the fundamental principle of the divine plan of saving the world. Christ sends every one of his disciples to proclaim good tidings to the world, and he puts into their lives the power to make the tidings good. Do you see the miracle everywhere being repeated? Then you have had the supreme revelation. Point it out. Make men realize what is right before their eyes. Wherever Christ is received there blessings for body, mind and heart are bountifully bestowed. By it many a wilderness is being made to blossom as the rose. Savage peoples are becoming gentle, loving and happy. This sign is convincing increasing multitudes that Jesus is of a truth the prophet foretold that cometh into the world. It will surely show all men that he is the world's Saviour, drawing all men unto him.

*The Sunday School Lesson for June 17. Text, Matt. 14: 13-21; Mark 6: 30-44; Luke 9: 10-17; John 6: 1-14. International Lesson, The Feeding of Five Thousand.

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Literature

A Matter of Style

It is claimed that terseness, assumed to have been an American characteristic, is yielding undesirably to a tendency to amplification. Americans, it is declared, have been distinguished for crisp, simple language, for "short cuts" in speech. Now they are adopting a round-about phraseology. It is questionable, however, whether terseness has been so marked a quality of American language as is thus assumed. Is it not rather a certain special aptness, an alertness in clothing thought in words pertinent and expressive which is in mind? This may or may not involve terseness but impresses by its felicity.

Is it not also going too far to assume that terseness necessarily is desirable? Certainly its opposite should be avoided. Verboseness always is tedious. But a style unvaryingly crisp and terse also is disagreeable. It is apt to be abrupt and harsh. It lacks musicalness. The danger of excessive condensation in language is not great. It is not natural to most of us to speak or write tersely. To do so costs effort which most people are too careless or too busy to make. The danger of excessive amplification is much greater. There is a certain sonorousness about flowing periods which many mistake for eloquence.

The best style doubtless is a compromise, a blending of the two manners. There is a golden mean in which both short, crisp, pithy sentences and others with more elaboration of expression, more rounded corners and more graceful, although not feeble, phrases are combined. The chief thing to be sought is exactness; not the fussy, dogmatic accuracy of the precisian fettered by rules and traditions but the carefulness of the discriminating writer or speaker who has learned to fit his words to his thoughts, and who understands how important the difference is between the various shades of meaning expressed by substantially similar terms. This exactness is difficult of attainment in ordinary conversation, but in public speech, and especially in literature, it is important.

The Eliot Memorial*

When the writer of this notice was a lad in the famous Roxbury Latin School, Rev. Dr. A. C. Thompson of Roxbury, Mass., who used to visit and examine its pupils, already had been pastor of the Eliot Church for sixteen years and more. That he still retains in advanced age the mental vigor which he then exhibited is apparent from this volume, which, by request of the officers of the church, of which he remains pastor *emeritus*, he has written. From 1871 to 1897 Rev. Dr. B. F. Hamilton served the church as active pastor, but for the nearly thirty years preceding Dr. Thompson was sole pastor.

The volume is at once an ecclesiastical sketch of that portion of Boston, a history of the Eliot Church, a narrative of Dr. Thompson's personal pastorate, a revelation of much of that busy, diversified and often severely trying, yet always blessed, experience which every consecrated pastor knows, and a picture gallery of word portraits of ministers, deacons, superintendents, missionaries, notable laymen and honorable women, not a few, who have helped to make the Eliot Church and the progress of Christianity in the region and the world what they have been. It is simple, direct and of large and lasting interest.

The author's positiveness of conviction and frankness of speech characterize it throughout. He has no sympathy with liberal theology or its exponents, and sometimes goes near to severity in allusions to them. But he does not lack geniality or even tenderness of feeling, and nobody need be offended by his loyalty to his convictions. He has done an important service which no one else could have done, and he has done it well. A fine likeness of him makes an appropriate frontispiece.

* Pilgrim Press. $2.00.

A Long Step in Advance

Mr. Henry D. Lloyd's recent visit to New Zealand has borne fruit in a volume, entitled *A Country Without Strikes*.* That enterprising colony won this name fairly in 1895 and is not likely to surrender it. The name does not mean simply that capitalists and operatives have managed to live in peace for five years. That might have occurred under their old arrangements, those which still continue elsewhere, although this is improbable. The exemption of New Zealand from labor conflicts since 1895 has been due to a single fact peculiar to that colony, the fact that arbitration is compulsory.

It is compulsory in this sense, that publicity is enforced; that if the disputants, who retain entire freedom to make use of private conciliation or arbitration, fail to come to terms, then the state insists upon reference to a disinterested arbiter; and that the obedience of all concerned to the decision is compelled. The state does not take the initiative, but it provides the law, the tribunal and the enforcing authority. Certain limitations exist, *e. g.*, only the disputes are considered in trades which have registered trade unions, but any seven men can form such a union.

Local Boards of Conciliation deal first with the differences which arise and are laid before them, and there is a higher tribunal, a Court of Arbitration—consisting of a member nominated by the working men, another nominated by the capitalists, and a third who is a justice of the colonial supreme court. Most of the cases thus far have had to be decided by this court. In cases of special intricacy each party may name an expert who becomes for the time a regular member of the court, so that justice may not suffer because of lack of knowledge on the part of the tribunal.

We should like to go much more fully than we can into details as to the operation and results of this policy of introducing the element of compulsion into arbitration, which is chiefly due to Mr. W. P. Reeves, ex-minister of labor, but it is impossible here. Suffice it to say that in operation the plan has proved simple, practicable and successful. It has become popular with both working men and employers. Its results also have been most favorable.

Peace has succeeded to conflict. Differences, sometimes grave, have continued to arise, but instead of their causing any interruption of trade everything goes on as usual until the final decision is announced, and the award provides carefully against any disturbance of business. The men have no fear of losing place or wages. The masters know that nothing can hinder them from fulfilling their contracts. Moreover, an improved spirit has come into being. At the end of more than one sharp conflict before the court each side voluntarily has expressed its sense of the fair intent and courteous spirit of its opponent.

The tendency of the system is to draw all working men into the trade-unions. But the non-union man is protected thoroughly and no longer loses caste among his fellows who prefer to be members of a union. There is no more talk about "scabs." Nor is there any undue interference of the system with the laws of trade. No attempt to fix prices is made. No manufacturer is forced to run his factory unless he chooses, nor is any workman obliged to labor. All which the law says, and it says so to capitalist and working man alike, is, "Work or not, as you please. But if you work, and while you work, you *must* work justly."

It should be added that, although the business world could afford a high cost rather than suffer the tremendous losses due to strikes, in fact the cost of the Arbitration Court is trifling. It is borne by the state, and during the whole five years thus far it has amounted to only $22,000, not a tenth part of the cost of many a single strike to either side.

Mr. Lloyd has written less as an advocate, although naturally his admiration of the plan is not concealed, than as a narrator of established, important, significant facts. His book is lucid and able, and deserves a wide circulation. It is not likely that New Zealand will be allowed a long monopoly of its beneficent discovery.

* Doubleday, Page & Co. $1.00.

Our Naval College

Mr. Park Benjamin, a graduate, has written an admirable history of *The United States Naval Academy*.* Always of interest the subject of late has assumed additional importance. The difference between the old navy and the new is largely due to the superior training in the academy of most of the officers now in service. In personal character and ability, resourcefulness and bravery the officers of the old navy are unsurpassed by their successors or by any other naval officers in the world. But with the changes in naval ships, armaments and methods has come an imperative need of a kind of training not called for, and therefore not supplied, when they were learning their profession, and not to be fully acquired except by those who begin at the beginning.

It is almost incredible that an institution so vital to our national safety and prosperity should not have been established at once, endowed liberally and fostered with conscientious care. But until comparatively recently its history has been one of struggle for governmental favor and almost for existence. Its importance has not been appreciated during the larger part of our national history and there is occasion for gratitude that at last it is likely to be suitably equipped with buildings and resources. It has been fortunate in its superintendents and instructors and has inculcated a lofty sense of honor as well as supplied a fine professional education. It is a credit to the United States and no similar institution elsewhere surpasses it, if, indeed, any can be said to equal it.

Mr. Benjamin has furnished a detailed but never superfluous account of its origin and growth, its methods and policies, its home and surroundings, and of the life of the cadets who compose it, alike on shore and at sea. He seems to believe that the course should be limited to four years at the academy and that the present requirement of two years' sea-service before the grant of a commission should be abolished. In an appendix there is a list of graduates from the earliest class to that of last year. Of course a very large percentage, because of the lack of opportunity for professional advancement between the Civil War and our conflict with Spain, have withdrawn into civil life. One cannot help feeling that we should be better off as a nation if fewer cadets were accepted and if promotion in the profession were not so largely a matter of mere seniority. The thoroughness of the education given of course should be maintained carefully. The author has written entertainingly as well as instructively and the volume will rank among authorities on naval topics.

* Putnams. $3.50.

Zola's Latest Novel

This widely, but not always favorably, known French author has risen in his more recent stories above the baseness which characterized their predecessors and is devoting himself to promoting worthy aims. In his Lourdes, Rome and Paris he has attacked the corruptions of the Roman Catholic Church, perhaps not always wisely or fairly yet with much reason and tremendous power. He now is at work upon a new series of stories, intended to arouse the decadent moral sense of France and to promote the renewal of her nobler and more vigorous life. This series is

to include four novels. That in hand is entitled *Fruitfulness** and is to be followed by others called Work, Truth and Justice. The translator is Mr. E. A. Vizitelly.

In this book Zola, alarmed by the rapid decline of France in population and the diminishing birthrate, denounces the existing French preference for one child, or at most two children, with its accompanying craving for wealth and social excitement, and glorifies numerous offspring and a simple life. Incidentally physicians of a certain sort, baby farmers, and others guilty of corrupt or inhuman practices receive scathing treatment. The translator has qualified somewhat the outspokenness of the original, and, repulsive although some allusions are, little or nothing in the English version need offend the right-minded.

The picture of the pure and exalted love of Mathieu and Marianne, their joy in poverty because of their mutual affection and trust, their successful struggle for home, comfort and affluence, their bouseful of happy children and their multitude of descendants is beautiful and touching, even if somewhat overwrought. To impress their virtues and happiness it was not necessary to make them so abnormally prolific. But it is such fathers and mothers, such wholesome children, such loyalty to the soil and such diligence and fidelity in all business which alone, under God, can make any nation strong and safe.

The background of weak, corrupt, inefficient, disappointed characters, against which the Froment family stands out so strikingly, is portrayed with equal art. It is saddening, depressing, at times revolting, yet probably true to fact. In spite of too great prolixity, the novel is more than interesting, and, in spite of its unpleasant and even unsavory allusions, it is a noble plea for purity, home, patriotism, honest toil and fidelity to high ideals of life.

The New Books

RELIGIOUS

THE LIFE THAT REALLY IS. By Lyman Abbott, D. D. pp. 320. W. B. Ketcham. $1.50.
Twenty-six sermons preached in Plymouth Church, Brooklyn, including the last of his pastorate. They reveal in their independence, frankness, clearness, devoutness and tenderness the secret of the author's acknowledged power. He is liberal, but not radical, in theology, and the two notable features of these discourses are his exaltation of Christ and his faith in social progress.

THE LIGHT OF DAY. By John Burroughs. pp. 224. Houghton, Mifflin & Co. $1.50.
Sixteen religious discussions and criticisms from a naturalist's point of view. The author sometimes seems to be a reverent agnostic, sometimes to believe in God. He condemns theology rather than religion, but does not seem familiar with either. His criticisms of Henry Drummond are keen, as indeed are most of his observations, but he considers religion too much from the outside to be fully intelligent. His essays have interest as revealing how their themes appear to such men as he, who are by no means few.

BIBLE STUDIES ON SANCTIFICATION AND HOLINESS. By Rev. J. D. MacGillivray. pp. 228. Fleming H. Revell Co. $1.00.
Three papers read before the Summer School of Theology at Halifax, N. S., in July, 1898. They consider the place and importance of sanctification, its nature, relation and ground and those of holiness, and the divine method. The special feature of the work is that it makes Sanctification fundamental and antecedent to Justification.

THE INTEGRITY OF CHRISTIAN SCIENCE. By Mrs. A. D. T. Whitney. pp. 151. Houghton, Mifflin & Co. $1.00.
A keen, kindly critique, pointing out the good in Christian Science, but exposing its inconsistency and untrustworthiness with much ability. Full of tender spirituality.

THE HEALING OF THE NATIONS. By J. R. Williamson. pp. 95. Student Volunteer Movement for Foreign Missions. 40 cents.
A little treatise and text-book for students of missions. An explanation of needs and an appeal for service. Brief, but forcible.

THE VISION OF CHRIST. By Rev. William Miller. pp. 77. F. H. Revell Co. 50 cents.
A little devotional work, simple, tender and telling.

ELIOT MEMORIAL. By A. C. Thompson. pp. 503. Pilgrim Press. $2.00.

EVOLUTION AND THEOLOGY. By Otto Pfleiderer, D. D. pp. 306. Macmillan Co. $2.00.

NEW TESTAMENT STUDIES IN MISSIONS. By Rev. H. P. Beach. pp. 40, paper. Student Vol. Movement for Foreign Missions. 15 cents.

BIOGRAPHICAL

BACH. By C. F. A. Williams. pp. 223. E. P. Dutton & Co. $1.25.
Supplies a brief, but excellent, biography and then an account of his compositions. Catalogues, a bibliography, etc., add to its value.

WILLIAM WATSON ANDREWS. By S. J. Andrews. pp. 280. G. P. Putnam's Sons. $1.50.

FICTION

A CUMBERLAND VENDETTA. By John Fox, Jr. pp. 181. Harper & Bros. $1.25.
Realistic, pathetic and full of the very atmosphere of the mountain region described. Boldness and delicacy alike appear in such work as this. It is of a high order.

LIFE'S TRIVIAL ROUND. By Rosa N. Carey. pp. 288. J. B. Lippincott Co. $1.25.
An enjoyable novel of English life in the author's familiar and agreeable vein, blending knowledge of life, incident and religion skillfully.

STANFORD STORIES. By C. K. Field and W. H. Irwin. pp. 281. Doubleday, Page & Co. $1.25.
One of the liveliest and best of the series of college stories. Very entertaining.

THE CHRONIC LOAFER. By Nelson Lloyd. pp. 255. J. F. Taylor & Co. $1.25.
Mr. Lloyd has a genius for detecting and describing the picturesque in common life. These are no ordinary stories, but are unique in their way. Humor and shrewdness are finely blended.

TO PAY THE PRICE. By Silas K. Hocking. pp. 281. Advance Pub. Co. $1.00.
Rather crude and melodramatic.

WHILE SEWING SANDALS. By Emma Rauschenbusch-Clough, Ph. D. pp. 321. Fleming H. Revell Co. $1.50.
A collection of short stories current among the Madigas, who are among the lowest of the Pariahs in India. An interesting addition to missionary literature.

THE COBRA'S DEN. By Rev. Jacob Chamberlain, M. D., D. D. pp. 270. Fleming H. Revell Co. $1.00.
Another volume of sketches based upon long experience and observation as a missionary. Many have been printed before. They make an attractive book for the young.

BUNNY'S FRIENDS. By Amy Le Feuvre. pp. 54. Fleming H. Revell Co. 30 cents.
For the younger children. Short, spirited and charming.

EDUCATIONAL

AMERICAN INVENTIONS AND INVENTORS. By W. A. and A. M. Mowry. pp. 298. Silver, Burdett & Co. $1.00.
An interesting and instructive book for the younger children. Illustrated freely.

CHILD LIFE—A FOURTH READER. By Etta A. and Mary F. Blaisdell. pp. 338. Macmillan Co.
Contains choice selections agreeably presented.

ORIOLE STORIES. By M. A. L. Lane. pp. 105. Ginn & Co. 33 cents.
A reader for beginners. Chiefly in conversational form. Tastefully issued.

KELLER'S ROMEO AND JULIET AUF DEM DORFE. Edited by W. A. Adams, Ph. D. pp. 118; and ZSCHOKKE'S DAS WIRTHAUS ZU CRAUSAC. Edited by Prof. E. S. Jaynes. pp. 115. D. C. Heath & Co. Each 30 cents.
In the excellent Modern Language Series.

MISCELLANEOUS

PROPHETS OF THE NINETEENTH CENTURY. By May Alden Ward. pp. 189. Little, Brown & Co. 75 cents.
Considers Carlyle, Ruskin and Tolstoi critically and comparatively. A very agreeable little work.

BIRD STUDIES WITH A CAMERA. By F. M. Chapman. D. Appleton & Co. $1.75.
One of the best of books about birds. Suggests a comparatively new method of bird study, with explanations, and is interesting and full of information. The boys will prize it.

GLUTTON OR EPICURE. By Horace Fletcher. pp. 128. H. S. Stone & Co. Chicago.
This also includes What Sense, or Economic Nutrition. The author holds that liquids, excepting pure water, as well as solids should be masticated before being swallowed. He seems to have fads.

SYLVA. By Elizabeth G. Crane. pp. 90. A. D. F. Randolph & Co. $1.00.
A volume of poems of more than common excellence. They unite thoughtfulness with agreeable metrical form.

THE CARE OF THE CHILD. By Nathan Oppenheim. pp. 308. Macmillan Co. $1 25.
Refers to infants and young children. Comprehensive and sensible.

THE GOLDEN LEGEND, OR LIVES OF THE SAINTS. By William Caxton. 2 vols. pp. 298, 282; THE CITIZEN OF THE WORLD. By Oliver Goldsmith 2 vols. pp. 283, 318. Macmillan Co. Each 50 cents.
In the Temple Classics form.

*Doubleday, Page & Co. $2.00.

Notes

Janice Meredith has been translated in French, German and Swedish.

Miss Johnston's story, To Have and to Hold, reached a sale of 200,000 copies in just two months.

The Princess Victoria of Wales is an artistic and skillful book-binder. She recently carried off a prize in a competition, using an assumed name.

The monument just unveiled at Fredericksburg, Va., is the gift of General Daniel Butterfield to the Society of the Army of the Potomac. This is the first of such memorials to be erected by any individual.

The successful essayist in *The Century's* prize competition last year among college graduates was Mr. H. J. Smith, of Chicago University. His topic was The Poetry of William Blake and the June *Century* will contain his essay.

Messrs. Small, Maynard & Co., and Messrs. Curtis & Cameron, publishers of the Copley Prints, and others of this city have formed the firm of Noyes, Platt & Co. for the issue of high class art publications. Each house has a high reputation and the union will not interfere with the regular business of either.

Most of the New York daily journals have refused, because of the rise in the price of printing paper, to take back hereafter unsold copies from the newsdealers. This results in somewhat smaller orders from them and correspondingly smaller editions, and it has been estimated that altogether about two hundred tons of paper a week are saved. The gain thus made by the journals more than balances the loss of income by smaller sales.

Some years since Signor Maes, the Italian archæologist, asserted that excavation behind the church at Ostia would reveal a buried obelisk. He was found to be right. He now has informed the government that 3,000 bronze tablets, containing the records of Rome from its foundation to the time of Vespasian, are buried in the marsh at Ostia, having been removed from Rome at the time of the great conflagration in 69. He wishes the marsh drained and excavated to find them and a commission is to be appointed to see to it.

When

When shall we witness in Great Britain or in any other country of the old world the head of the state or the head of the government presiding at a great missionary gathering representing all Protestant societies, or coming in simple friendly fashion to express welcome and sympathy for those who have gathered to discuss the progress of the kingdom of God? Yet the recognized head of the national church might do worse than publicly and sympathetically recognize the greatest and most far-reaching movement in the world's history!—*Rev. R. Wardlaw Thompson, in The Examiner (London).*

The Congregationalist's Indian Famine Relief Fund

Send all contributions to *Frank H. Wiggin, Treasurer American Board, 14 Beacon Street, Boston*, marking them "For The Congregationalist's Indian Famine Relief Fund."

The Latest News

Our most recent information from Ahmednagar comes via Mahableshwar, in a letter dated May 4, from Rev. Henry Fairbank, who had just retired to that hill country in order to take part in the annual mission meeting and to obtain as well a few days' of respite from the dust and burning heat and the swarms of poor and hungry people on the plains. In his absence Dr. Robert A. Hume was overseeing the work of relief, devising plans to utilize to the best advantage the money sent out thus far. All the missionaries are living in anticipation of the rainy season, when, it is hoped, there will be rain enough to sow the fields. Mr. Fairbank gives painful pictures of the ravages of the cholera, which caused the death of eight pupils in the Boys' School, while in the city there were fifty or sixty new cases in a day, and in a camp of 10,000 people not less than 300 cases. Cholera secures all the more victims because the people whom it attacks are already—thousands of them—homeless and physically depleted.

How the Money Goes

One dollar will feed twenty men, women and children for a day.

Five dollars will feed more than a hundred hungry children.

Ten dollars will help a company of 200 people to go to a government relief camp for work.

Twenty-five dollars will furnish cheap garments for fifty women or seventy-five blankets.

Fifty dollars will rescue from starvation and support fifty children for a month.

Thousands of dollars are needed for missionary relief works. In order not to demoralize the people by indiscriminate giving, work is made the basis of relief. Examples of such relief measures are making roads, digging wells, deepening ponds, clearing away the unhealthy cactus, keeping at their usual employment by the purchase of their products the weaver, the stonecutter, the brick maker the tile-maker and others. The product of the weavers can supply the clothing given to the destitute; that of the brick and tile maker can furnish material for village schoolhouses, and enlargement of accommodation for the famine orphans and widows. In addition to this, opening of cheap grain shops, supplying seed to the farmers and helping to save their cattle.

Twenty-five dollars a year are needed for the permanent support and education of orphans, deserted children and widows. Sums for these permanent scholarships should be specially designated as for the scholarship fund.

Citizens of Littleton,	$47.46
Friend,	12.
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——, Round Brook, N. J.,	1.25
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J. W. Chickering, Washington, D. C.,	5.
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Cong. Ch., Mendon, Ill.,	1.25
Cong. Ch., S. S., Women's Mission, and Y. P. S. C. E., Roxbury, Ct.,	32.27
A. P. J. and A. C. S., First Ch., Chelsea,	10.
Young Men's Club, S. Main St. Cong. Ch., W. Manchester, N. H.,	20.32
Y. P. S. C. E., S. Hadley Falls,	$5.
South Cong. S. S., Granby, Ct.,	10.
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Irwin A., Carroll M. and Shirley M. Hall, Jamestown, N. Y.,	1.
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Cong. S. S., Warren,	5.41
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Miss T. M. Graves, Florence,	1.
Cong. Ch., Add'l, W. Sutfield, Ct.,	5.
Mrs. C. M. Stone's S. S. Class, St. Johnsbury, Vt.,	10.
Mrs. S. W. Read and Mrs. S. S. Sanderson, Northampton,	5.
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Cong. Ch., Add'l, West Point, Neb.,	1.
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C.T. MacRae, Saratoga Springs, N.Y.,	1.
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Junior Band, West End Cong. Ch., Bridgeport, Ct.,	2.
Edna Seavey, Markell, Mich.,	5.
Rev. J. K. Moore, Elizabethtown, N.Y.,	2.
Y. P. S. C. E., Mattapoisett,	5.
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A. J. Nickerson, Scarsport, Me.,	5.
Mrs. H. M. Seymour, Payson, Ill.,	5.
Machias, Me.,	5.
Opportunity Club, Glenece, Ill.,	15.
From Two Readers of the *Topeka Capital*, Paterson, N. J.,	20.
Hazen & Lotspeich, Knoxville, Tenn.,	25.
Mr. & Mrs. D. B. Fitts, Newport, R. I.,	5.
Mary F. Dewick, " "	5.
Wm. H. Cooley, Auburndale,	10.
Y. P. S. C. E. Cheney, Wn.,	4.50
——, Newton Centre,	5.
Total,	$3,172.30
Previously Acknowledged,	91,649.77
Grand Total,	**$94,822.07**

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, JUNE 1

Mrs. S. M. Cathcart presided. Miss Child read interesting extracts from Mrs. Captain Garland's journal, giving an account of a tour among the Gilbert Islands, revealing the dark side of life there, with the temptations which assail the native Christians, who, after different surroundings on Kusaie, go back to help their own people and to face the heathen practices which during most of their lives have been familiar and taken as a matter of course. The picture shows also a bright side, with encouragement enough to reassure any one who may question the value of missionary work for that people.

In connection with the Hawaiian Islands Mrs. Pettee recalled her visit there three years ago on her way home from Japan, and told of the 10,000 Japanese who are there, drawn thither by the opportunity which the sugar and cotton plantations offer to make much more money than they could make at home. These people are mostly of the coolie class and, having left their idols behind, they are ready to be taught. A meeting of 100 Japanese women gave a hint of what may be done for them. Dr. and Mrs. M. L. Gordon, after their years of experience in Japan, with their intimate knowledge of the characteristics of the people, will find a fruitful field to till when Dr. Gordon's health will permit them to undertake work in these islands.

Miss Child spoke of the condition of affairs in north China. Special prayer was offered for the missionaries in Paotingfu, north China, and other stations where there may be danger.

What and Why

Our Sunday school is using the subjects in the Popular Catechism in the Handbook for brief papers read at the opening of the school. Where can I find data for articles on The Establishment of Foreign and Home Missions and The Modern Era of Expansion and Unification? H. H.

In Congregationalists in America, by Dr. A. E. Dunning, are chapters on Organized Christian Work and The Modern Era, which may furnish information desired.

The Church Prayer Meeting

Topic, June 10-16. Children in the Bible. Josh. 4: 1-7; Mark 10: 13-16; 2 Tim. 3: 14, 15. What is taught about childlikeness, training the young, early piety?

[For prayer meeting editorial see page 832.]

Death of Prof. E. A. Park, D. D.

At ten minutes past four last Monday afternoon, in the home which he has so long occupied on Andover Hill, Prof. Edwards A. Park, D. D., passed peacefully away. He had been in about his usual health until a few days before his death, suffering only from the infirmities of extreme age, but so well that his daughter Agnes, who has been his devoted ministrant during these last years, felt it was safe for her to pay a visit to Norwich, Ct., where she went on Tuesday, May 29. During her absence her father grew feeble so rapidly that the physician thought best to summon her back, and she returned on Saturday to have the unspeakable privilege of attending her father during the last two days of his life.

His death may be described simply as a running down of a clock. There was very little pain. A significant incident of the last illness has been the fact that when his mind wandered he was likely to be dictating letters to imaginary correspondents, and these letters abounded in proof texts and citations. It was the unconscious action of that great mind following the bent of the years of its prime. Only the daughter and the amanuensis were at the bedside when he died.

Dr. Park's only son, William E., of Gloversville, and his wife arrived at Andover Tuesday morning. The funeral will be held on Friday at 2.30 P. M. in the seminary chapel, and will be conducted by Drs. Wellman and Plumb. There will doubtless be a large concourse of former pupils and friends, as well as representatives of the various ecclesiastical and educational boards with which Dr. Park has been connected. It will be a splendid demonstration of the regard widely felt for him.

Professor Park was born in Providence, R. I., Dec. 29, 1808, his father being Rev. Calvin Park, then professor of languages in Brown University, from which institution he had graduated in 1797. Later he filled the chair of moral philosophy and metaphysics. It was in such an environment that the young boy grew up, and in due time he too entered Brown University, where he graduated in 1826. From there, after teaching school for a time, he went to Andover Seminary to prepare for the Christian ministry, in which calling he served at Braintree, Mass., from 1831 to 1833, being the associate of Richard Salter Storrs, D. D., father of Dr. R. S. Storrs of Brooklyn. In 1835 he accepted the position of professor of mental and moral philosophy at Amherst College. In 1836 he left Amherst and went to Andover Seminary as Bartlet professor of sacred rhetoric. About this time he married Anna Maria Edwards, a granddaughter of Jonathan Edwards.

In 1847 Dr. Park became Abbot professor of Christian theology at Andover, taking the place vacated by Rev. Dr. Leonard Woods. He filled this chair until 1881. Travel in Europe in 1842-43, 1862-63, 1869-70, greatly enriched the mind and formed and modified the thought of Professor Park. Tholuck, Beyschlag and Ritschl were his friends.

His literary productivity began as early as 1828 with articles for the reviews. In 1844 he, with Bela B. Edwards, established the *Bibliotheca Sacra*, of which he was editor-in-chief until 1851 and one of the principal editors for forty years. He has been a contributor to the best English and American dictionaries and encyclopedias of the Bible. His biographies of B. B. Edwards, Samuel Hopkins and Nathaniel Emmons are among the best of their kind, exceedingly valuable to those who wish to study the history of the New England theology. He has written numerous other memoirs. His sermons in pamphlet form are numerous, but the main collection of his sermons is in his volume Discourses on Some Theological Doctrines as Related to the Religious Character. Always interested in hymnody and noted for his art of reading and interpreting the inner meaning of hymns, it is not surprising to find that in 1858 and again in 1860 he joined with Austin Phelps, Lowell Mason and D. L. Furber in editing collections of hymns.

On his ninetieth birthday, in 1898, he was presented with a massive loving cup by his old pupils and friends, some of whom visited him at his home on Andover Hill and tendered their congratulations in person. From nearly 200 others came a most remarkable collection of letters of affection and respect, tributes to his influence upon the writers when they were students under him at Andover.

The Boston Superintendents' Union Attains Its Majority

This organization celebrated its twenty-first birthday June 4 with the usual ladies' night and supper and, perhaps, an unusually brilliant array of speakers. Rev. H. B. Grose, pastor Baptist Church, Jamaica Plain, drew a fair ideal picture of the Church and Sunday School of the Future, which his prophetic eye saw realized at the fiftieth anniversary of the union in 1929. Dr. O. S. Davis, the recently installed pastor at Newtonville, held the audience magnificently while he inspired them with that for which he so earnestly pleaded, an enthusiasm for child life and a passion for winning the little ones to Christ. Dr. S. H. Virgin, whose native fire and force seem unabated by his long pastorate over Pilgrim Church, New York, described the Teacher's Reward in ringing words which yet—so exhaustless is the infinite—were words of truth and soberness. The Damon Instrumental Quartet and the vocal quartet of the union, aided by Mrs. L. J. Child as soloist, varied the program with delightful music.

Howard Theologues Graduate

A perfect May day was the setting for the twenty seventh anniversary of the theological department of Howard University that called together its scattered alumni and sent out into the world four well-equipped, manly appearing graduates. A site beautiful for situation is University Hill. Perhaps it was on such a day as this, something like thirty-five years ago, that General Whittlesey rode over this and other tracts surrounding the city, looking for a place to found a school of higher education for the freedmen flocking to Washington at the close of the Civil War. Less than two cents a foot was paid for this property that had been the estate of a Southern gentleman and slaveholder. Other places might have been purchased that would have shared in the large increase of real estate holdings at the capital to an even greater extent than has this, but a better choice, all things considered, could scarcely have been made. Generals Howard and Whittlesey planned nobly for the institution that has had both a strong and a steady development. The theological department was not a part of its earliest beginning but grew out of the necessities of the case. It is now the only Protestant institution in the district where youth of every race and color can obtain a liberal education for the gospel ministry.

At noon of this bright day in Andrew Rankin Memorial Chapel were gathered such of the scattered alumni as could spare the time and means to return to their *alma mater*. Prof. Isaac Clark presided, and the company adjourned to an alumni dinner. Later in the day came an informal reception at the home of Dean Ewell to the graduates, teachers and alumni. The exercises of the evening were fully attended. Certificates were given by President Rankin, and an address to the class was made by Rev. C. J. Ryder, D. D.

The annual statement of Dean Ewell reveals faithful, conscientious seed-sowing on the part of the faculty and associate lecturers, heroic self support of more than three-fourths of the fifty-six students and the wide reaching influence of the alumni, who are preaching and teaching in various parts of the South and in Africa. The list of instructors and lecturers includes a Methodist, a Presbyterian, a Lutheran and several Congregational ministers. There is hope that a Presbyterian professorship may be endowed at no distant date. At present there are but two partially endowed professorships. The appropriation from the A. M. A. has been gradually squeezed from $4,600 to $1,800 per annum, and the department, of course, receives no governmental aid. Under such circumstances the professors who labor for the equipment and culture of promising youth, that they may become the models and molders of character for their race, do so at personal sacrifice in the matter of dollars. Their reward is the satisfaction they have in helping to patiently work out a great race problem, for a profound study of the English Bible and the persistent application of its principles is the key to this and all other apparently unsolvable questions. And would not $100,000 put into such a school at such a time be a far safer and more satisfactory investment than shares in gold or copper mines, oil wells or real estate? L. C. W.

A Big Endeavor Convention in China

BY REV. GEORGE W. HINMAN, FOOCHOW

Christian Endeavor in America is nineteen years old, in China fifteen years old, and these two are the oldest of that group of sister societies. The first society outside of the United States was established by Rev. G. H. Hubbard in the American Board Mission at Foochow, and its fifteenth birthday was recently celebrated by the National C. E. Convention for China and the presence of Dr. and Mrs. Clark. About 1,300 people were in daily attendance at the convention, almost every station of the American Board Mission and the Church Missionary Society in this province being represented by native and foreign delegates. Dr. Clark was greeted by the salutations of nearly 1,500 Chinese, and addresses of welcome with responses and recognition of delegates followed. The meetings included reviews of the history of the movement in China, the consideration of Good Citizenship and an address by Dr. Clark on the Pledge. Saturday there was a Junior rally, with an address from Miss Louise M. Hodgkins, editor of the *Woman's Missionary Friend*, Boston, and one from Mrs. Clark, in which she illustrated the growth of Christian Endeavor.

There are many hindrances to large and representative conventions in China, on account of the lack of facilities for transportation, differences of dialect, closing of city gates at dark, and many others, which seem petty to those who have not experienced them, but which are real to us, and yet no one could say that this convention was not a complete success. The Chinese entered heartily into all the arrangements, themselves going ahead with the plans in an energetic manner. Fully half of the addresses were by natives, young men trained in the missionary schools, sharing also with the missionaries the labor of translating the addresses, with great credit, and upon all, both natives and foreigners, the meetings seemed to bring a great blessing, but that which will perhaps make this convention most memorable was the resolution to secure a general secretary for C. E. work in China.

A reception was tendered to Dr. and Mrs. Clark after the convention by the missionaries at Foochow, and they were then escorted up the beautiful Inghok river to visit one of the stations of the American Board Mission, after which a few days were spent at Pagoda Anchorage station, inspecting the work. They then left for the long journey overland to London, bearing with them the greetings of the thousands of Chinese Endeavorers to the tens of thousands who will be represented there at the World's C. E. Convention.

The News of Maine Churches

Consulting State Editors: Rev. Messrs. C. D. Crane, Yarmouth; E. M. Cousins, Biddeford; E. R. Smith, Farmington; H. W. Kimball, Skowhegan; H. E. Lombard, Cherryfield; and Mr. W. P. Hubbard, Bangor

Maine as a Leader

Maine has been the second state in the Union in the paper and pulp manufacturing, New York alone surpassing, and the plant at Millinocket brings Maine to the head of the list. Exclusive of Millinocket, the mills of the state turn out 1,835 tons of pulp and paper daily from thirty pulp and twenty-eight paper mills. Three pulp mills use poplar wood only; all the rest use spruce. Two make book paper, several newspaper and others manila. Millinocket is seventy-five miles northeast of Bangor, on the line of the Bangor & Aroostook Railroad. Here is the largest pulp and paper mill in the world, covering about six acres, with substantial buildings costing $4,000,000. Water power and electricity are employed, and the daily output is 250 tons. The Great Northern Paper Co., which is building here, has bought the plant at Madison and operated it since last November. The company is favorable and helpful to the religious and educational work carried on for the army of workmen and the few families already here. Had the Interdenominational Commission accomplished nothing more, the successful union of four denominations in the Millinocket church, as described in Mr. Crane's interesting article, would have justified its existence and labors

"Go Ye into All the Earth"

"How can these women help answer their prayers this evening?" was the half-querulous thought of the leader of a meeting where men were conspicuously absent. The subject that night was Nations and Their Rulers. Then the leader recalled that the son of one woman before him had employment in a steel works whose product is just now honoring the American name in China, that the gray-haired woman in the corner was represented in the Mexican railroad service by a son who has carried to his work the integrity of a Puritan home, and that the nephew of that little woman by the door was an army officer *en route* to Luzon. Yes, while they prayed these women of the little hill town church were helping to answer their prayers, for their Christian personality transmuted in their sons is touching and blessing the ends of the earth.

The Monthly Conference

This is an institution peculiar to Maine. In its primitive form it was an experience meeting similar to the Methodist class meeting. Before communion Sunday it would also serve as a preparatory meeting. Church business was transacted and candidates for membership also appeared before the church. In most of our churches at present the survival of the conference is due to custom and the sentiment of a few older members. It has practically fallen into desuetude. It is appointed for Saturday afternoon, on a day and at an hour when most women, who form the majority of its supporters, find attendance difficult, and the meeting is poorly attended at best. In most cases the wisdom of its continuance is therefore questionable. The midweek prayer meeting could take to itself the functions of this conference. This is specially the case, since in most country churches the proportion of members residing at a distance from the church is far smaller than formerly. The continuance of a meeting which has outlived the conditions that called it into being is deleterious to the *morale* of a church in its support of essential services. The undue multiplication of religious meetings defeats their object. Most churches would better abolish the monthly church conference.

The Millinocket Marvel

BY REV. CHARLES D. CRANE

A year ago, where now we find an incipient city in the heart of northern Maine, there was only a wilderness. One little farm shanty with an acre or two of clearing served as a halfway house for sportsmen and trappers. There were trails but no wagon roads. Now the brakemen on the Bangor & Aroostook Railroad call out "Millinocket," and hacks from the various hotels meet us at the station. We drive along the leading thoroughfares with their numerous shops and stores, and on every side is heard the sound of saw and hammer. A new hotel with fifty rooms is about to be opened, and 100 tenement houses will soon be in process of construction. It is difficult to secure accommodation over night in this Queen City of the Forest.

This striking change has been effected by the Great Northern Paper Company, whose enormous plant is here. The West Branch River, which would naturally flow into the Penobscot, has been turned from its course and an artificial lake, covering about 500 acres, has been made. Thence the water is made to run into the Millinocket River, thus giving the power required. The machinery is being rapidly placed, and by fall the wheels will be in motion. About 1,500 men are at present employed in and about the mill. The population is very unsettled. As soon as the mill

INTERDENOMINATIONAL CHAPEL, MILLINOCKET

is ready a majority of those now employed will leave, and others will come to make Millinocket their home. The enthusiasts prophesy that in a short time the population will be not less than 5,000. A conservative forecast estimates a settled population of 2,500 in two years.

An object sure to arrest the attention of the passer-by is a tiny yard surrounded by a picket fence of purest white. It is a baby's grave. The corporation has not yet located the cemetery, and the body of the little child has been temporarily placed here in the very center of the busy town. It is a pathetic sight.

But the most interesting and marvelous thing at Millinocket is the Interdenominational Evangelical Enterprise. In a recent issue of the *Church Economist* the work of the Interdenominational Commission in Maine, and especially at this point, is disparaged by one who declares that he spent a year in mission work in Maine. I have spent twenty years in Maine and during a recent visit to Millinocket studied the situation with care. There has been no friction. All work together with the utmost harmony. The pas-

REV. HORACE HASKELL

tor told me that he had heard nothing of the formation of an Episcopal church, and that the resident Episcopalians are among his warmest supporters. The Italians and French Canadians have their priest, Father Clary, who has shown himself a kind and agreeable man.

There can be little doubt that, but for the commission, Millinocket would now have three or four little churches, each asking for missionary aid.

The special advisory committee of the commission for Millinocket are: Rev. Charles Harbutt for the Congregationalists, Dr. A. T. Dunn for the Baptists, Rev. E. H. Boynton for the Methodists and Rev. S. C. Whitcomb for the Free Will Baptists.

There has never been any thought of a permanent "union church" on the part of the commission. The history of union churches has been such that it is doubtful if, in any of the denominations, leading men could have been found to assist in such a scheme. When the proper time for denominational churches seems to have fully come such will be formed, under the advice of the commission and the pastor. But there will be no overchurching of the community. The Interdenominational Enterprise will then, probably, be abandoned, the property sold without loss and the money returned to those who loaned it.

The chapel has cost, with furnishings, about $2,000. On the first floor is an auditorium and reading-room; above are the apartments for the pastor and his wife. The Sunday morning congregation averages now about 150, two-thirds of whom are men. At night there is a crowded house and three-fourths are men. The Sunday school and Christian Endeavor Society are flourishing. Sociables have been held at frequent intervals, more for the sake of getting the people together in a friendly and informal way than for money-making.

Rev. Horace Haskell, the pastor, is a native of Maine, son of a Methodist minister. He graduated from Bucksport Seminary, studied a year at Drew and graduated in 1899 from the theological school of Northwestern University. While a student at Chicago Mr. Haskell supplied regularly a Methodist church, and after graduation occupied Congregational pulpits till he came here. He is in every way qualified for the special work in which he is engaged. His wife is a native of Deer Isle

and also a graduate of Bucksport. Before her marriage she was a successful teacher.

The Millinocket Christians are a living illustration to the world that it is good and pleasant for brethren to dwell together in unity. There has been no surrender of conviction on the part of any. They simply hold that the points on which they differ are not of supreme importance, and are seeking first the kingdom of God.

Two Bright Ideas from Skowhegan

This church has aroused interest in its prayer meeting by keeping a monthly record of the attendance of resident members, and announcing from the pulpit each month the number who have been present. A pleasant summer feature of the prayer meeting is that two or three times the people go to a quiet grove on the river bank a few miles distant, hold a picnic supper and then have their praise and prayer service on the river bank at sunset. Such a service has been found very strengthening to the Christian life. Just before vacation a conference of the Sunday school teachers is always held at the same place, closing with a prayer service. Following the example of many other churches, a pastor's cabinet has been formed which meets monthly to plan the work of the church and parish. Rev. H. W. Kimball is pastor.

A New Pastor in Portland

Rev. John R. Boardman began work at West Church June 3, coming with an excellent record from his field at Hallowell. He is a Maine man, a graduate of the State University and Hartford Seminary, having taken the earlier part of his theological course at Bangor. He has also had experience and prominence in Y. M. C. A. and C. E. work before beginning theological study. He is warmly welcomed and seems thoroughly adapted to his new field.

Among the Churches

LOCAL CONFERENCES (additional).
Cumberland, Cape Elizabeth, June 13.
Penobscot, Lincoln, June 12.
Washington, Milltown, N. B., June 13, 14.

PORTLAND.—*Second.* This historic church invites all former members to a celebration of Old Home Week, when a reunion is to be arranged. Rev. R. T. Hack is the present efficient pastor.

TEMPLE is happy in the prospect of a new parsonage. Among the contributors to the parsonage fund are Dr. Lyman Abbott, who preached here for a time during his student days, the Old South Church of Boston and its pastor, Dr. Gordon, whose ministry began with this church.

BANGOR.—Mr. W. P. Hubbard, who has served the Maine General Conference as treasurer for the past six years, retires from office June 1, to be succeeded by Deacon Ozman Adams of Portland. Mr. Hubbard remains treasurer of the Maine Missionary Society.—*Central.* Mrs. G. W. Field has presented the church with a portrait of her husband.

WISCASSET.—This church, which in recent years has been greatly reduced in membership and financial strength, has lately been made glad by the generous gift of a former resident, Mrs. Anna B. Averhill of Chicago, who gives the church of her childhood $5,000. The church possesses a bell cast 100 years ago at Revere, Mass. Its clear, rich tones still bless the village where it has rung out morning, noon and night all these years, and the people desire to center the celebration of Old Home Week about this honored bell.

Biographical

SOLON COBB, D. D.

Dr. Cobb was for the greater part of his public life laboring in the Presbyterian denomination. He was a member of the class of 1865, Andover Seminary. He was pastor of the Mystic Church, Medford, Mass., 1869-74, and for briefer periods preached in Pacific Church, New Bedford, and in Jacksonville, Fla. He died suddenly of cerebral hemorrhage, in Pittsburg, Pa., May 26, at the age of sixty years. He was pastor of the Point Breeze Presbyterian Church of that city.

Commencement at Hartford Seminary

The impression made by the Commencement celebration at Hartford is that of remarkable vitality. The institution is growing splendidly, and that because of sheer abundance of life. The exercises throughout manifested an enthusiasm surprisingly warm-blooded for the traditional *sang froid* of institutions of such extremely "higher learning." The attendance of both alumni and other visitors was probably the largest known, and these, added to the seventy-two students, the largest recorded enrollment, sufficed to crowd the examination rooms and to infuse the warmth of numbers into all the gatherings.

The student body is a gratifying company of young men and women. In the whole number enrolled in the classes there is not one who has not had college training, and there are only four who are not college graduates, these all being in the Senior Class. This fact was happily reflected in the high standard of scholarship manifested in the examination rooms. In financial matters the past year is the best that the seminary has enjoyed for a considerable period.

The special rejoicing, however, was manifested in the assured fact of the retention of Professor Jacobus to the life and service of the institution. One speaker smilingly suggested that if a certain sister denomination should make any alteration in its standards of belief a clause might be profitably appended to the Tenth Commandment, reading, "This probably also applies to eminent theological professors." Professor Perry has been called to the presidency of Marietta College, but his decision has not been announced.

On Monday the Juniors were publicly examined in the exegesis of Galatians, under Professor Jacobus, and the Middlers in mediæval church history, under Professor Walker. The next day the Seniors were up for systematic theology, under President Hartranft. This last examination drew a large and inquisitive gathering of visitors, completely filling the classroom. The general impression produced was that of clearness of definition and conservatism of view point.

President Washburn of Robert College addressed a large audience Monday evening. He gave an interesting account of the racial *mélange* of the Turkish Empire, and then showed the wonderful success of the college in harmonizing these discordant elements. Referring to the recent American demand for indemnity, he positively asserted that it was not prompted by the missionaries, but that it was due entirely to reasons of state.

At the annual meeting of the alumni association Rev. Ozora S. Davis was elected president. Keen interest was aroused by the question, Does the seminary training meet the needs of today? Rev. C. H. Barber opened the discussion, and in prompt succession a large number of the members carried it on. The chief interest centered about the work in practical theology and elocution. More "clinical" training and further opportunity for "spiritual diagnosis" were among the things specified. It was clearly shown that this could not be obtained except by lengthening the course to four years. At the alumni dinner Dr. A. C. Thompson presided. President Hartranft made the principal address. He announced that a friend had made a gift of $25,000 toward the endowment of a missionary chair, on condition that a like amount be obtained by the end of October.

Wednesday was graduation day. In the morning the Senior Class planted its ivy with appropriate exercises. Mr. Lewis Hodous presided, Mr. Charles Ernest White read an ode and Mr. J. M. Trout delivered the oration. The Pastoral Union met in the afternoon. The examining committee reported through its secretary, Rev. O. W. Means. Dr. Lewellyn Pratt, reporting for the trustees, said the board had discussed the subject of student aid, concluding it to be a just, honorable and necessary provision, and accordingly, in a few minutes, from among its members had increased by over $1,200 the sum already available for this need. The trustees elected Mr. Jeremiah M. Allen of Hartford as president to succeed Dr. Edwin B. Webb of Boston, resigned on account of ill health.

The formal graduation exercises took place Wednesday evening. The audience overflowed the large chapel, crowding the adjoining rooms and even extending into the halls. Dr. John G. Paton of the New Hebrides delivered the address. The prizes announced were the John S. Wells fellowship to J. M. Trout and Lewis Hodous, for one year each; the Greek prize to J. M. Trout; the Hartranft prize in evangelistic theology to E. A. Burnham; the Bennett Tyler prize in systematic theology to E. S. Worcester; the William Thompson prize in Hebrew to Miss Lilia F. Morse, with the remarkable grade of 100 per cent. in the test examination. The degree of B. D. was conferred upon nine of the graduating class who had presented special theses, and diplomas certifying the course of study were given to the rest. Dr. Hartranft gave the charge to the graduates. H. F. S.

Christian Work and Workers

If a member or the pastor of any church which in the past has raised a church debt under the lead of Mr. Edward Kimball will give the name of such church, and the address of its present pastor, there will be sent him by return mail an important and interesting piece of information. Rev. S. J. Humphrey, D. D., Clifton Springs, N. Y., is the person to address on the subject.

The College Young Women's Christian Association of the Pacific Coast has just held a ten days' summer conference at Capitola, May 18-28. One hundred and twenty young women represented twenty universities and colleges of six Pacific states. The daily exercises included Bible study, sectional conferences on methods of work and addresses. The gathering proved more profitable than any previous one on this coast. Capitola, an attractive summer resort on Monterey Bay with a beautiful beach, is likely to become the Mecca of these annual student pilgrimages.

To the attractive list of speakers already announced for the Northfield Student Conference, June 29-July 8 and July 13-23—including Bishop Vincent, Dr. N. R. Richards, Dr. C. E. Jefferson, President Schurman, Rev. R. A. Torrey and Mr. Robert E. Speer—have been added four names which will emphasize the fact that this conference was the birthplace of the Student Volunteer Movement and still retains a pronouncedly missionary character. They are Drs. John G. Paton, New Hebrides; J. Hudson Taylor, China; Jacob Chamberlain, India; William Ashmore, China. Over 100 delegates will attend from Yale alone. The platform and Round Top meetings are open to the public, and board for those other than delegates may be secured at The Northfield, the Y. M. C. A. encampment and other places. In connection with the men's students' gathering a conference of city, town and railroad associations of the Eastern United States and Canada will be held on religious work among young men. This conference will unite with the Students' Conferences in the morning and evening platform meetings held in the auditorium.

The recent Belgian elections under the system which permits proportional representation has resulted in marked gains for the Socialist and Catholic parties, and has been notable for the emergence from all groups of voters of men of pre eminent character and ability as candidates for office. The Japanese minister to Belgium closely studied the election in order to report authoritatively to his home government.

Life and Work of the Churches

PASTORS, church clerks, scribes of conferences and of councils, as well as all interested in securing from week to week an adequate presentation of the activities of the Congregational churches of the country, are asked to bear in mind and to send us promptly the material desired for these columns. While we rely to a large extent upon our regular corps of correspondents for news from their respective localities, it is impossible for them to learn of all the important events in every church. We therefore solicit the co-operation of others in making this department comprehensive, varied and helpful. We specify herewith certain classes of news which we wish to have appear in these columns:

Ministerial calls, ordinations and installations, resignations, dismissions.
Other important personal items relating to ministers and prominent laymen.
New methods: pulpit, parish, Sunday school, prayer meeting, or other department
Revival fruits, and other evidences of growth.
Accessions to church membership, specifying the number on confession.
Anniversaries and reunions.
New buildings; gains in material equipment.
Important discussions and action at ministerial and other gatherings.

Pointers

"Scout" has discovered two unusual features in the church life at Reading, Mass.

Such "fractions" as those into which an Arizona church is divided are too "common."

New York city, Brooklyn and Skowhegan, Me. (pages 854, 853, 851), furnish seasonable suggestions for out-of-door Christianity.

Small churches which yet have a large interest in missions and would like to share in the Forward Movement might profit by the example of churches in Hampshire, Mass., West Conference.

We are glad to see by a brief article in our Maine broadside that the idea of a pastor's cabinet has taken root in many places. We understand, however, that the earliest experiment in this line was made by First Church, Springfield, Mass., whose pastor, Dr. F. L. Goodspeed, contributed the recent article on the subject in this department.

The plan advocated by a Rhode Island pastor in our leading article in this department has been adopted by the executive committee of the Sunday School Association for that state, which issues a leaflet of instructions and cards to be used in working the idea. It has also been successfully tried in many schools throughout the country; but so far as we can learn, Rhode Island is the first to adopt it as a state. In adapting the idea to Congregational Sunday schools, however, it has been found advisable to carry on a quiet work of preparation, without apprising the pupils that their decision is to be called for.

Census and Decision Day

BY REV. L S WOODWORTH, PROVIDENCE, R. I.

"Where is the flock that was given thee—thy beautiful flock?"—*Jer.* 13: 20.

Sunday School Census and Decision Day meets a crying need in Christian work. Old time revivals are not now of frequent occurrence. The percentage of gain in church membership is decreasing. What shall be done? To despair or to do nothing is wicked. To face the condition and do the thing that best meets the need of the hour is the part of the Christian.

An experience of many years has demonstrated the efficacy of this plan in leading people into the Christian life and later into the church. It has ceased to be an experiment. With careful preparation and faithful supplementary work results of inestimable value are secured.

"Our best workers in the church now are from among the twenty-six who came into the church as the result of such a day several years ago." Thus remarked a prominent member of a city church. The same can be said of many other churches in our state.

In one village fifty people, twenty of them young men, united with the church on Easter Sunday, all of whom had signed the Census Day cards on a previous Sabbath. The clerk wrote in his annual report, "We seem to ourselves to be another church, with prayer meetings thronged, and with workers young and old responsive to every call of duty."

The underlying thought of the day is expressed in the words, "Where art thou?" Pastor, superintendent and teachers should know where their scholars are spiritually; the scholars also should know this. For one day at least let them take a look within and see where they stand.

After previous prayer and careful preparation, which is very important, at the close of a school session—unless the whole session is devoted to the object—the teacher puts a card in the hand of each scholar upon which the following is printed, with space to sign the name under each line:

Professing Christian and church member.
Hopeful Christian but not church member.
I am willing to unite with the church.
Not a professing Christian.
I desire to be a Christian *now*.
Trusting in the Lord Jesus Christ, I choose henceforth to lead a Christian life.

Lead pencils are provided. Each scholar writes his name where he chooses. It is made known that the cards are to be kept for the private use of pastor, superintendent and teacher. The following Sunday other cards are given to those who signed. On one side is the same printed matter that was upon the one of the previous Sunday. Upon the other are suggestions and helps to Christian living, which may be used in supplementary work, a Christian Nurture Class, or for private study.

We have seen this plan tried both in country and city churches of different denominations, sometimes with an evangelist, sometimes without. Where there has been proper preparation, blessed results have followed. The census feature has been very important. The information gained is of great value. In a simple and inoffensive way the pastor finds out many things every true pastor is glad to know.

The number of hopeful Christians not church members is often surprisingly large. The number who choose to lead a Christian life is usually very gratifying; while many in the congregation are found to have been members of other churches, but are not members of the church where they worship.

It opens the way for careful supplementary instruction on Christian living. The opportunity is given for quiet personal work with the scholar, not only on that day, but Sundays following. There is no undue excitement, but calm, deliberate decision. The prayers and personal work of others at the time aid the teacher. The scholar is brought to the point of "self-inspection and decision." Without thinking, or being made to think, many drift along and are lost to both Sunday school and church. This should not be. Pastor, superintendent and teachers working together form an evangelistic force of great power. More may be accomplished by this means in a single Sunday than in a series of meetings with an evangelist. The evangelist, however, may be helpful in preparing the way by quickening spiritually workers. Outside help is unnecessary. It puts your own people into the work. "It is the only thing I ever saw that runs itself," said the superintendent of a large city school who tried it with gratifying success.

The matter is placed before the young people in such a simple, direct way that they see how to begin the Christian life *at once*. Each scholar has an opportunity to confess Christ—something that should be provided at least once a year. Try it in faith, love and prayer, and see for yourself "what great things" the Lord will do.

The pastor who tried this plan first fifteen years ago wrote: "The revelation was wonderful. The number reported as hopeful Christians but not church members amazed us, as well as the number desiring to be Christians. Dear friends, your hearts would be moved and your eyes wet with tears if you only knew the spiritual condition of your school."

A pastor who had received 144 members into his church as a result of one such day's work in his school said: "I am under strong conviction that a movement like this all along the line would be a wonderful thing for the kingdom of the Lord Jesus. It would be a blessing indeed to have all these children come into the church."

The clerk of a country church writes: "The church has been quickened and many have found Christ. Eighteen united at the May communion, all but one on confession. Sixteen are from the ranks of the Sunday school. The good results are apparent in an increased attendance at meetings, a larger Sunday school and the Christian Endeavor Society doubled.

From a Few Northern Suburbs

Along the line of increasing benevolences, First Church, Chelsea, Dr. R. C. Houghton, pastor, has recently taken a forward step by voting all the loose money in its Sunday morning offerings to benevolences. Envelopes for current expenses are placed in the pew racks for the use of any who wish to contribute directly to church expenses. The church has also tried with success the plan of sending notices, literature and benevolent envelopes out to each resident member before the day of an important collection. A speaker representing some object to be remembered during the year occupies the pulpit on a Sunday morning of every other month.

At First Church, Malden, two offerings have just been taken: $362 for the Little Wanderers' Home of Boston and $271 for the local Y. M. C. A., the latter representing the full share of this church in the work of raising the association's debt of $40,000 on the new building. During the past six months the pastor, Rev. H. H. French, has conducted a successful class composed of forty-five young people too old for the Junior Endeavor Society and too young for the senior society. The church has recently voted unanimously to adopt individual communion glasses.

The Reading church now ranks sixth in membership in Woburn Conference and third in its benevolences. The membership is nearly 500, with a "family roll" of about 425. As a result of carefully planned personal work twenty-six new members have been added during the past winter. An invaluable aid to the parish work is a card catalogue, indexed by streets, of all the families connected with the church, each card showing the exact church standing of each member of each family. In its benevolences the church has adopted the Winchester plan of weekly pledge offerings, with gratifying results. A woman's league has been formed by federating the various women's organizations of the church. Special emphasis is put upon systematic parish visitation, mission work and the home. The church has a large following of young people, and the pastor, Rev. F. S. Hunnewell, is deeply interested in work for the children. He has a pastor's class of thirty members. During part of the year the ritual of the English church is used at the Sunday evening service to meet the wishes of many in the parish who were brought up in that communion.

SCOUT.

South Shore Happenings

We chronicle three events of the past month of special interest to Congregationalists.

First, the ordination of Arthur W. Bailey, May 29, in Bethany Church, Quincy, Mass., where he was reared and trained. He is a Williams College man of the class of 1896. After a year as Y. M. C. A. secretary at Dalton, Mass., he entered Yale Divinity School, from which he graduated a fortnight ago. In both academic and professional schools he took high rank and has recently received a prize of $40 for excellence in hymn and Scripture reading. Last summer he was one of the student deputation of the Forward Movement work of the American Board, and this season has full charge of this work in New England and the East, under the direction of Mr. Wishard. Mr. Bailey has accepted a call to the Geddes Church, Syracuse, N. Y., and begins work there June 1.

Most of the twenty-two churches invited were represented, and Rev. E. V. Bigelow was moderator. The candidate's statement of experience and belief was a frank, straightforward, earnest declaration of belief reflecting throughout deep spirituality. His views were freely questioned by the council. The services were of special interest. The Scriptures were read by Prof. S. S. Curry of the Boston School of Expression. The able sermon was preached by Prof. L. O. Brastow of Yale Divinity. Rev. Edward Norton, for twenty-two years the candidate's pastor, gave him the charge.

The visit of John G. Paton to Quincy will be long remembered. Bethany was crowded to its utmost by an audience representing nearly a score of Congregational churches on the South Shore. Dr. Paton spoke for an hour and twenty minutes with a spiritual power and directness which made the deepest impression. At the conclusion of the service twenty or more children gathered, of their own accord, about the grand old man. And those who witnessed the scene will not soon forget this gray-haired veteran of the cross as he placed his hand in benediction on the head of each child, his eyes filling with tears and his voice trembling as he uttered the word of spiritual blessing. An offering of $162 was received, and a friend who wishes his name unknown guaranteed £20 a year so long as he lived to Dr. Paton's work.

Within a few weeks the transfer has been completed of a large and valuable tract of land on the water front at Quincy Point. The purchaser is the Eastern Dock and Construction Company. At once a large force of men began dredging the channel and laying the foundations for the immense works. The company is preparing for the construction of the largest war vessels of the United States Navy. They have nearing completion on the other side of the river at the Fore River plant, soon to be abandoned, two torpedo boat destroyers and a lightship, which will be launched in the midsummer or early fall. The keel for the United States cruiser Des Moines will be laid at the earliest date possible. Not more than half a mile away the Boston Fruit Company has purchased a large tract on the water front on an inlet known as Town River, where it at once begins the construction of suitable docks to serve as the New England terminal for its fruit vessels, now numbering more than 100. It is reasonable to expect that these enterprises will add 1,000 families to Quincy's population within two years. Now the district in which these skilled workmen are bound to establish homes is within the parish limits of the Quincy Point Church, the only one in the district. Until now it has labored under great difficulties, and at times has come little short of disbanding. Yet the few workers have bravely struggled on, meeting the financial burden as best they could and with increasing hope for the past two years. And now the long sought opportunity has suddenly come. The church, under the able leadership of Rev. Edward Anderson, with a commodious edifice in excellent repair, purposes to wipe out a small indebtedness by its own strenuous efforts with the aid of sister churches; so to organize work and workers that a call shall be made on each family as soon as it settles in the district; and to make every endeavor to interest the people in the religious life of the community. With timely assistance the work promises great growth and prosperity.

NORFOLK.

Ohio Wanderings

CONFERENCES

Of the ten whose sessions are conducted in English six bunched their meetings in a single week in April; two more came a week later and the others at the beginning of May. An over-industrious secretary managed to reach all but two. Several heard favorable reports on the working of the Capen plan. One heard a vigorous paper from a layman on the Obligations of Church Members. Marietta through its four pastors considered The Christian in his various relationships. Medina had for its central theme The Country Church, while Cleveland considered The City as a Field for Evangelization, with opening address by Superintendent Pound of the City Missionary Society. Miami, with pastorates filled and large increase in several churches, had a meeting of unusual hope and courage. At Toledo the program was of unusually high scholarly quality. All meetings were of full average attendance and helpfulness.

COUNCILS

It is sometimes felt that the churches neglect the formal fellowship of councils, but about a round dozen have been called since the year came in, one of which with entire good feeling voted not to ordain, but suggested delay and the possible finding of an ecclesiastical home by the candidate in some other denomination. Two heartily welcomed new churches—East Cleveland and Mayflower Church, Toledo—into Congregational fellowship, and two—at Fairport and Thompson—ordained promising and devoted young men. Three welcomed new pastors—Rev. A. E. Thomson, by recognition at Lorain; Dr. Morgan Wood at Plymouth Church, Cleveland, and Rev. D. M. Pratt at Walnut Hills, Cincinnati, by installation, in both cases the church and pastor rising and entering into formal covenant together.

CITIES

Their condition is hopeful. At Cincinnati all the churches save Vine Street are in notably improved condition, with great increase of membership at Storrs and Plymouth, decrease of debt at Newport, general good cheer at Columbia and Lawrence Street, and a new note of strength and leadership at Walnut Hills, whose new pastor is to be a power not in Cincinnati alone but throughout the state. Columbus mourns the sudden death of Rev. D. Fisk Harris, the first and for seven years a faithful pastor at St. Clair Avenue. Toledo reports large increase of membership in all churches, with the phenomenal gain of over 300 in the Second Church, and a strong working body of pastors in Rev. Messrs. Hyde, Chalmers, Burgess, Kelsey and Belsey, with one more needed for the Birmingham Church.

In Cleveland all mourn with Rev. J. W. Malcolm of the First Church in the death of his only son, a promising boy of eighteen. Euclid Avenue has the largest congregations in its history. Plymouth has a full 1,000 each Sunday night to hear Dr. Morgan Wood, is entirely free from its long burdening debt and seems well started on a new chapter in its life. Pilgrim, with the most valuable plant reported by the denomination in the state, worth $140,000, by additions at the May communion numbers over 850, with a carefully revised roll, and is in the full swing of its splendid life. East Cleveland moves out slowly but strongly under Rev. W. H. Pound, who also takes up in a clear and thoughtful way the many problems of the city work.

CENSUS

The count of the churches Jan. 1 showed 38,941 members, exclusive of the ten churches in adjoining states. Of this total 6,243 are in Cleveland, with 310 additional in the suburbs, 2,309 in Columbus, 2,243 in Toledo, 1,798 in Oberlin and 1,377 in Akron.

Benevolences were $82,853, including $24,000 from the First Church, Marietta, to the college. Home expenditures were $365,957, an increase of about $50,000 over the previous year.

J. G. F.

Brooklyn Letter

Brooklyn's unique Anniversary Day, or, as it is popularly called, May Walk, is a striking feature in the religious life of the City of Churches. It is a day devoted to the Sunday schools of the city, when 90,000 children parade the streets, hold services in the churches, and end the day with an ice cream festival. Usually Anniversary Day occurs on the last Friday in May. The public schools close, and the Sunday schools monopolize the city. The children appear in brilliant summer attire, and thousands of interested mothers prepare for the day as one of the most important of the year in the estimation of the children. The great city is divided into districts, the scholars gather in certain of the churches for brief services of song, Scripture reading, prayer and addresses, and then march forth to the grand stands, where pastors and invited guests view the panorama. With banners flying, bands of music and streets thronged with spectators, the day is one of rare festivity.

This year rain somewhat interfered with the plans, but Governor Roosevelt, John Wanamaker and other distinguished guests were present to review different sections. One of the most beautiful spectacles is that of the Prospect Park division, where the children march over green lawns and along winding pathways through the woods. This unique custom seems to be of no little value in keeping up enthusiasm for Brooklyn Sunday schools year after year, while it is believed that the spectacle of 90,000 Sunday school scholars and teachers parading the streets, with the banners of Christ afloat, is not without its moral effect.

Dr. H. P. Dewey, pastor-elect of the Church of the Pilgrims, entered upon his new duties on Sunday, June 3. He preached in the morning on The Obligation of Duty. There were hearty greetings to Dr. Dewey at the close of both services. In the morning, after a touching prayer for the Church of the Pilgrims and its new pastor, Dr. Hillis publicly requested his associate to go over to the Church of the Pilgrims and convey to that church and to Dr. Dewey the cordial greeting of Plymouth and its pastors.

Dr. Storrs has expressed his profound gratitude that his successor has been chosen and has entered upon his pastorate. This has been a great consolation to the venerable pastor, who is now critically ill at his home. For ten days Dr. Storrs has been seriously indisposed. His friends fear that the heat of the approaching summer will be more than the Doctor will be able to endure. He is too feeble to be moved from his home to a cooler climate.

At Central Church last Friday evening there were many brief addresses of affectionate reminiscence of Dr. Behrends. Indeed, the weekly prayer meeting was wholly devoted to their late pastor's memory. By special request the Brooklyn *Eagle* has printed the last sermon that Dr. Behrends ever preached. It is on God's Love Is First, and is one of his very best. Copies of it can be had by addressing the *Daily Eagle* for June 2. Sunday evening, June 3, was devoted to an interchurch memorial service, when representatives of many churches spoke in Central on the life and work of Dr. Behrends. Dr. McLeod pre-

sided. All spoke such words of appreciation as to show how widespread was Dr. Behrends's influence and how large a place he has had in the life of the community. H. P.

The New York Brotherhood Takes a May Walk

Not for fun but for business was this May walk of the Congregational pastors planned. The business was to promote fellowship and better acquaintance with widening fields and local problems. A beautiful day, full ranks, a wise itinerary and Rev. W. H. Kephart as guide were elements of success. The first visit was at the new chapel on 135th Street and Southern Boulevard, where Rev. W. T. Stokes has organized a flourishing Sunday school, gathered the nucleus of a church, secured a chapel and conducts regular worship. Thousands of new comers are moving into the vicinity for whom this is the nearest sanctuary.

A new section on the East Side was visited, where houses are being erected in lots of 100 at a time and sold on easy payments, and where as yet only one small Episcopal chapel is open for worship. What a field this, great and white!

North Church, but ten years old, is in the midst of a like opportunity. "We have all that we can take care of," said the pastor, who with a leaky, temporary structure is bishop of nearly 400 church members, and a school which fills the church twice each Sunday. The struggle "now on" is for a new building.

At Forest Avenue a similar condition was found: a growing congregation, an overflowing school, increasing at the rate of fifty per cent. each year, and twenty accessions to the church in May. In the last three months over forty per cent. of a large floating debt has been paid, the salary of its tireless pastor, Rev. Adam Reoch, has been raised and the auditorium redecorated.

The next halt was made at Trinity, whose beautiful, vine clad edifice was greatly admired. Here, too, were signs and facts of growth. The raising of an organ fund nears completion, the school is larger and several persons are ready to join the church.

Christ Church, on Mt. Hope, furnished the noonday rest and luncheon. Its pastor, Rev. H. M. Brown, is raising a fund to provide for sheltering his school. The church last year received twenty new members, and is this year, for the first time, doing without missionary aid.

A stroll through the new Bronx Park and a trolley ride took the brotherhood to the church at Mt. Vernon, where over forty additions have gladdened the pastor, Rev. O. R. Lovejoy; and to Vernon Heights, where Rev. F. B. Kellogg is struggling to erect a new house of worship, meantime serving also the Church of the Covenant at Pelham. These, with the Church at Bedford Park, are large with promise.

At close of day the common judgment was that no Western fields presented so great opportunities, or a more pressing need of larger funds. For the most part the church buildings are small, inadequate, loaded with debt, and served by men who, with small salaries, are making a noble defense for the kingdom. Yet around each is a large unchurched population, easily accessible, if suitable buildings were provided. F. B. M.

Tidings from Colorado

A church of sixteen members has been organized at Craig. In this county, as large as two Eastern states, three of the four churches are Congregational.

The three spring associations were of unusual interest. Longmont, with its new pastor, Rev. C. W. Longren, entertained the Denver association delightfully. That of Arkansas Valley enjoyed the hospitality of the church at Manitou, which has attained self-support during the past year and is now engaged in the erection of a $3,500 parsonage. Western Association met at Telluride. A deep spiritual interest was manifest during the gathering. A service was held upon the main street of the city by the visiting ministers one evening and another later at the Smuggler mine. The fine singing by a quartet of gentlemen from Montrose added to the pleasure of the meeting. A. S. B.

The Seven Churches in Arizona

This letter, though not very formidable, covers all the churches of the territory.

It was a coincidence that three out of the six English-speaking Congregational churches should lose their pastors April 1. Rev. J. H. Heald left Nogales to take up Mexican work at San Rafael, N. M. He and his wife were excellently prepared through contact with the Mexican people and acquisition of their language in this field. Nogales with its small Anglo-Saxon population and its "border" character is a field of uncommon difficulty. For seven and a half years Mr. Heald has done faithful work, and while growth has been small yet increase in membership, a deepened current of spiritual life and a well organized and united body constitute far more hopeful conditions than confronted Mr. Heald in 1893. A few excellent men have been added to the working force, which means much to a church that, till within a few months, has been composed of women only, with the exception of the pastor and one absentee. A call has been extended to Rev. B. A. Sutton of Highland, Kan.

Dr. Daniel Kloss of Tempe, at threescore years and ten and after forty years in the ministry, has well earned the right to lay aside the responsibilities of the pastorate. Seventeen years were spent in two Lutheran churches of the General Synod and twenty-three were divided between two Congregational pastorates. The church in Tempe, organized by him in 1891, has recently completed a beautiful brick edifice costing $4,200, which, with the grant from the C. C. B. S., is entirely paid for. Union revival meetings during the past winter did much for the spiritual life of all the churches in town, and strengthened ours by the addition of eighteen members. The church is marked by three valuable conditions: A large number of intelligent and active young members, the positive purpose of Sunday school and Christian Endeavor workers to bring people to Christ, and an almost ideal state of harmony and good feeling. Owing to the generosity of the pastor this church has never asked aid of the Home Missionary Society.

Rev. E. D. Wyckoff goes to Omaha, Neb., after a three years' pastorate at Prescott. This is the oldest of our churches and has been for many years self supporting. During Mr. Wyckoff's service substantial gains in membership have been made and a parsonage has been built.

Tucson grows slowly but steadily under the leadership of Rev. Joseph Bowron. A fine feature is the large attendance of men in the Bible class.

Holbrook is an out station of Gallup, N. M., ninety miles distant, and is served fortnightly by Rev. P. A. Simpkin. They are about to build a meeting house, having used the school house heretofore.

Jerome, where the writer is in charge, has found its first year a trying one. A prolonged delay in the matter of aid from the C. C. B. S. to pay for the building purchased a year ago, when the work was started, has threatened to break us down. But the aid is now assured. When this work was begun ours was the only Protestant church in the place, though at different times three other denominations had had organizations, one of which had erected a house of worship. The present pastor was the first to be established in the town with a family. Since May of last year Episcopal and Methodist churches have been organized, ministers located and movements inaugurated for erecting church buildings. Advance can be noted particularly in the Sunday school, which, previous to the starting of the Methodist school, had trebled in attendance, averaging nearly 100. If a trifle "faint," we are "yet pursuing."

The Mexican Church of Tempe, representing the sum total of our work for that race in the territory, has been divided into what a German friend in Nebraska called "fractions." The association at its recent meeting held in Tempe, acting as a council, made recommendations which it is hoped will result in harmony and increased strength. E. H. A.

New or Improved Buildings

Twelve Tiffany windows have been placed in the Trinitarian Church at Taunton, Mass. The entire expense was met by voluntary gifts and without solicitation, many of the windows being given by individuals.

A contract has been closed for a new church building at Gray, Me., to replace the present edifice built in 1774.

Hyde Park, Vt, has sold its old house of worship for $800, which sum will aid in paying for the new one.——The edifice at Derby has undergone extensive repairs and alterations.——That at Montgomery Center has been raised and a basement, with chapel and kitchens, has been put in.——Colchester's meeting house has been beautified by the introduction of eight stained glass windows.

Center Church, South Manchester, Ct., Rev. Thomas Simms, pastor, recently voted to buy or build a $5,000 parsonage, for which $4,000 was already in hand.

A new and beautiful window has just been placed in Trinity Church, East Orange, as a memorial of Robert Dodd Weekes, many years an officer of the church, who died about two years ago. The window forms one of a group of four, and has for its subject Raphael's figure of St. Paul. It is a fine piece of work, adding much to the attractiveness of this beautiful church. The window was the gift to the church of Mr. Weekes's son, Rufus S., of New York, himself an Episcopalian.

The old mother church of Princeton, Ill., is planning for a new building. Mrs. Carey (who has recently died) and her sister, Mrs. Clapp, are among the principal contributors, each having given $1,000.

Work has commenced on the new church building at Hesper, N. D. The people are largely doing it themselves, and though living in sod houses are anxious to have a frame structure in which to worship. This would not be possible were it not for the timely aid of the building society. This church is only a little more than a year old and is twenty-five miles from the railroad.

Wardner, Idaho, has bought for $500 a lot with a store building on it. The building is to be remodeled and furnished for church services. This was a fortunate purchase, as the rush for building sites is such that property suitable for church work has been hard to find.

Dedications

Groton City, N. Y., after extensive alterations, including the removal of the pulpit to the back of the audience-room, rededicated its renovated building early in May. Interesting features were: Addresses by the pastor, Rev. F. G. Webster, Secretary Curtis and others, historical reminiscences, reports from the various departments and the communion service.

A house of worship has been dedicated at the new town of Sargent, Neb. Services extended over parts of three days, with addresses by Supt. J. D. Stewart and Rev. E. L. Wismar and sermons by Supt. Harmon Bross and Rev. C. E. Campbell. The offerings received, supplemented by other gifts, will meet the grant of the C. C. B. S., leaving the building without debt. Rev. C. E. Howard, the pastor, has been specially active in securing this church home.

The house of worship at Rosette Park, S. D., though built twelve years ago, never until now has been sufficiently completed to dedicate. Improvements and finishing touches have been made during the past six months. Much of the work has been given and the cost of materials was raised at a recent social. The date for dedication is fixed for June 13. Rev. E. B. Tre Fethren is pastor.

A $1,200 house of worship was dedicated by the Green Lake Church, Seattle, Wn., in April. At this service $200 were raised to make available the C. C. B. S. grant of $400.

Our Bangor Letter

Since our last broadside the community has been surprised by the announcement of the resignation of Rev. George B. Illsley, pastor of the Second Baptist Church. Mr. Illsley came to Bangor about twenty years ago, and at the time of his resignation he was the oldest pastor in the city, both in years—though by no means an old man—and in term of service. Mr. Illsley has been a faithful pastor and has identified himself with all that pertains to the highest interests of the city. For fifteen years he served on the school committee. Two years ago his *alma mater*, Colby College, conferred upon him the degree of D. D.

The resignation of Dr. Illsley leaves Rev. H. L. Griffin of Hammond Street Church, who came here in 1881, the oldest pastor in the city and, indeed, in Penobscot County. Next to him in length of service is Rev. B. B. Merrill of Brewer, installed in 1883. I think this is the longest pastorate the Brewer Church has ever had. Mr. Cutler of First Church comes next with fourteen years to his credit—his first pastorate—and the longest of the church except that of Rev. Dr. Pomeroy—from 1825 to 1848. Then comes Rev. D. E. French of Hampden Church, installed in 1889.

Mr. Griffin has filled the office in Hammond Street Church longer than any previous occupant since the first pastor, Rev. John Maltby —1834 to 1861. The church has recently secured a fine likeness of the latter, which hangs in the lecture-room.

With pastors serving the same churches nineteen, seventeen, fourteen and eleven years, with the prospect of long continuance, it looks as if the days of a "settled ministry" are returning.

The question, What is to be done with Bangor Seminary? was freely discussed at its late anniversary. One student of the problem wants to broaden its scope and make it attractive to all denominations, but to keep it in Bangor. Other proposals favor combining it with the state university, with Bowdoin College or Andover Seminary, and even its removal to Boston.

There are advantages, no doubt, in the scheme to move the seminary to Brunswick. But there would be danger of the loss of the grounds and buildings, the former having been given for that specific purpose, and some of the endowment funds might be alienated.

It has been suggested that if another professor could be added—and a four years' course substituted for three years—all the advantages ever claimed for the English course could be secured.

Though the seminary is a Maine institution and has made its mark upon the state, still, in a peculiar sense, it is a Bangor institution—one in which all citizens take a deep interest and for which they have paid much money. Its departure would be greatly deplored.

PHILLIPS.

The Forward Movement

First Church, Springfield, Mass., takes another step in the forward movement by voting to assume the support of Dr. J. H. House, who is located in that part of Macedonia which includes the old city of Thessalonica. The Bible school of this church has for two years already supported a missionary in Turkey, and this action gives it a double interest in the foreign field.

Seven of the smaller churches of the Hampshire West Conference have united in pledging the support of Rev. Charles T. Riggs of Marsovan. He has recently visited these churches and by his delightful personality has aroused new interest in himself and his work.

Clubs and Other Festivities

The Woman's Club of Park Street Church, Boston, held its closing meeting of the season May 26. It was a Tennyson night, the program including papers on his life and readings from his works illustrated with tableaux. Congratulatory speeches were made by the president and ex-presidents of the Men's Club.

The May meeting of the St. Johnsbury, Vt., Congregational Club was held on the 25th with South Church. Representatives of the Methodists, Free Baptists and Congregationalists explained why each preferred his own fold, Rev. E. M. Chapman speaking for our denomination. The speeches, while bright and forceful, abounded in generous and brotherly sentiments. The address of the evening was by Dr. G. H. Ide on The Peculiarity of the Twentieth Century Religion, which he conceived to be its man making power.

Happenings

At the recent session of Hampden (Mass.) Conference the general discussion was on What More Can the Church Do to Meet the Needs of the Times? Perhaps the most interesting feature was the sermon by Rev. Harry C. Meserve, a thoughtful and impressive discourse on What the Church Can Do More to Meet the Need of the World? Also, there were noteworthy addresses on The Country Church, The Village Church and The City Church.

The 100th anniversary of the birthday of John Brown was observed May 9 in the First Congregational Church of Torrington, Ct., of which his parents were members, and at the old homestead, where John Brown was born, which is still standing. There were appropriate addresses by Captain Norton of the First Maine Cavalry, Rev. T. C. Richards and others, with letters from Senators Hawley and Platt, Congressman Hill and Governor Lounsbury, also from John Brown's granddaughter and from Mrs. G. L. Stearns, whose husband provided a large part of the financial aid for John Brown's work.

At a recent communion service at Chenango Forks, N. Y., a beautiful gold lined silver communion set was dedicated by the pastor, Rev. H. E. Ottman, and used for the first time. The set was the gift of the Y. P. S. C. E.

Record of the Week

Calls

ALLEN, C. F. (Meth), Syracuse, N. Y., to St. Luke's Ch., Elmira. Accepts.

BAILEY, ARTHUR W., Yale Sem., Geddes Ch., Syracuse, N. Y.

BRIGGS, W. H., Union Sem., to Waverley Ch., Jersey City, N. J. Accepts.

BUSHNELL, ALBERT, recently of St. Joseph, Mo., to Clyde Ch., Kansas City.

CURTISS, PAYSON L., Hartford Sem., accepts call to Faulkton, S. D.

DUTTON, CHAS. H., recently of Wilton, N. H., to New Haven, Vt.

GULICK, NELSON J., St. Luke's Ch., Elmira, N. Y., to Germantown, Pa.

HEALEY, S. S., Chicago, Ill., to Crawford Ch., same city.

HERMAN, FRED'K W., Syracuse Univ., to Ontario, N. Y. Accepts.

POGUE, JOHN A., recently of Kensington, N. H., to Erving, Mass. Accepts.

SELDEN, JOSEPH H, Elgin, Ill., to Second Ch., Greenwich, Ct. Accepts.

WINCHESTER, BENJ. S., Snohomish, Wn., to Hassalo St., Portland, Ore.

Ordinations and Installations

BAILEY, ARTHUR W., *o.* Bethany Ch., Quincy, Mass., May 29. Sermon, Dr. L. O. Brastow; other parts, Rev. Messrs. Edward Anderson, E. A. Chase, Edward Norton, E. N. Hardy and E. V. Bigelow.

BURTON, CHAS. E., *i.* Lyndale Ch., Minneapolis, Minn., May 22.

CHAPMAN, EDWARD M., *i.* North Ch., St. Johnsbury, Vt., May 29. Sermon, Dr. W. J. Tucker; other parts, Drs. Dan'l Merriman, E. T. Fairbanks and G. H. Ide.

LYMAN, HARRY A., *o.* Hammond, Ind., May 14, for H. M. work in Wyo. Sermon, Prof. Graham Taylor; other parts, Dr. E. A. Adams, Rev. Geo. H. Bird, Prof. W. B. Chamberlain.

WICKWIRE, GEO. A., *o.* Minneapolis, Minn., May 22. Sermon, Rev. Geo. W. Gallagher.

WILBUR, GEO. H., *o.* and *rec. p.* Soquel, Cal. Sermon, Rev. H. M. Tenney; other parts, Rev. Messrs. W. H. Cross, J. B. Orr and Prof. R. H. Lloyd.

Resignations

BERRY, JAS. T., Ashland, Me.

KENNEDY, RICHARD H., San Mateo, Cal.

MORGAN, DAVID W., Buena Park, Cal., and goes to New Hampshire for rest.

REID, FRANCIS W., Clayton, Cal.

SOZA, JUAN, Second Ch. (Mexican), Tempe, Ariz.

WHITNEY, JOEL F., Eldred, Barryville and Glen Spey, N. Y., after a four years' pastorate.

Churches Organized

CRAIG, COL., 16 members.

GENTRY, ARK., *rec.* 25 May, 21 members.

GUERNSEY, WYO., 20 May, 21 members.

Summer Supplies

ARNETT, SAM'L G., recently supplying at Aurora, Mo., at Whittier, Cal.

BEAN, C. EVERETT, will continue to supply for another year at Second Ch., Wells, Me.

BUSH, FRED. R., Chicago Sem., at Verndale, Minn.

FARNSWORTH, LYNN V., Bangor Sem., at Seal Harbor, Me.

GRAVES, ARTHUR G., Chicago Sem., at Arlington, Minn.

PIERCE, PAYSON E., Syracuse Univ., at St. Luke's Ch., Elmira, N. Y., during June.

STREET, WALTER B., Anderson, Ind., at Mt. Washington, Mass.

WILLIAMS, WM. J., Oberlin Sem., at Bertha and Clarissa, Minn.

Missionaries on Furlough

HUME, EDWARD S., from the Marathi Mission, with station at Bombay, arrived in New York last week.

Personals

FOLGER, ALLAN, and wife, Concord, N. H., observed the 50th anniversary of their marriage June 3. As a lay evangelist Mr. Folger has carried on revival services in all but 26 towns in the state.

GLEASON, AVERY K, and wife were presented with an onyx mantel clock at the close of their eight years' service in Dunbarton, N. H.

GRIFFITHS, John T., Siloam and Fairview, N. Y., will have leave of absence for eight months to visit Wales and settle his father's estate.

HARPER, JOEL, who was obliged to resign from the superintendency of the C. S. S. and P. S. in Oklahoma on account of malaria, has begun work at Montrose, Col.

MILLS, RICHARD B., Strong, Me., with his sister, will spend his vacation in England.

NOURSE, ROBERT, has been seriously ill for several weeks at his home in Falls Church, Va. He is recovering and hopes soon to resume his lecture business.

TENNEY, H. MELVILLE, during a six months' vacation from his church at San José, Cal., will visit Cape Nome and work claims on shares.

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Commencement Dates

The following list includes the Commencement and Anniversary days of the leading educational institutions. Additions or corrections will be welcomed and should be sent promptly:

UNIVERSITIES AND COLLEGES

Adelbert, Cleveland, O.,	June 14
Amherst, Amherst, Mass.,	June 27
Bates, Lewiston, Me.,	June 28
Beloit, Beloit, Wis.,	June 20
Berea, Berea, Ky.,	June 20
Bible Normal, Springfield, Mass.,	June 12
Bowdoin, Brunswick, Me.,	June 28
Brown, Providence, R. I.,	June 20
Carleton, Northfield, Minn.,	June 13
Colby, Waterville, Me.,	June 27
Colgate, Hamilton, N. Y.,	June 21
Colorado, Colorado Springs, Col.,	June 13
Columbia, New York, N. Y.,	June 14
Cornell, Ithaca, N. Y.,	June 21
Dartmouth, Hanover, N. H.,	June 27
Doane, Crete, Neb.,	June 21
Drury, Springfield, Mo.,	June 14
Fargo, Fargo, N. D.,	June 13
Fisk, Nashville, Tenn.,	June 13
Gates, Neligh, Neb.,	June 20
Hamilton, Clinton, N. Y.,	June 28
Harvard, Cambridge, Mass.,	June 27
Hiram, Hiram, O.,	June 21
Illinois, Jacksonville, Ill.,	June 13
Indiana, Bloomington, Ind.,	June 13
Iowa, Grinnell, Io.,	June 13
Johns Hopkins, Baltimore, Md.,	June 12
Knox, Galesburg, Ill.,	June 14
Lafayette, Easton, Pa.,	June 20
Lake Forest, Lake Forest, Ill.,	June 13
Marietta, Marietta, O.,	June 13
Massachusetts Agricultural, Amherst, Mass.,	June 20
Michigan, Ann Arbor, Mich.,	June 21
Middlebury, Middlebury, Vt.,	July 3
Mt. Holyoke, South Hadley, Mass.,	June 20
New York (Coll.), New York, N. Y.,	June 21
Northwestern, Evanston, Ill.,	June 14
Oberlin, Oberlin, O.,	June 20
Ohio, Athens, O.,	June 21
Olivet, Olivet, Mich.,	June 21
Pacific, Forest Grove, Ore.,	June 20
Pomona, Claremont, Cal.,	June 20
Princeton, Princeton, N. J.,	June 13
Radcliffe, Cambridge, Mass.,	June 26
Ripon, Ripon, Wis.,	June 20
Roanoke, Salem, Va.,	June 13
Rochester, Rochester, N. Y.,	June 20
Rutgers, New Brunswick, N. J.,	June 19
Salt Lake, Salt Lake City, Utah,	June 15
Smith, Northampton, Mass.,	June 19
Tabor, Tabor, Io.,	June 20
Talladega, Talladega, Ala.,	June 12
Trinity, Hartford, Ct.,	June 27
Tufts, Medford, Mass.,	June 20
Union, Schenectady, N. Y.,	June 27
Vanderbilt, Nashville, Tenn.,	June 20
Vassar, Poughkeepsie, N. Y.,	June 13
Vermont, Burlington, Vt.,	June 27
Virginia, Charlottesville, Va.,	June 13
Wabash, Crawfordsville, Ind.,	June 13
Washburn, Topeka, Kan.,	June 13
Wellesley, Wellesley, Mass.,	June 26
Wesleyan, Middletown, Ct.,	June 27
Western Reserve, Cleveland, O.,	June 14
Wheaton, Wheaton, Ill.,	June 28
Whitman, Walla Walla, Wn.,	June 13
Williams, Williamstown, Mass.,	June 20
Wisconsin, Madison, Wis.,	June 21
Worcester Polytechnic Institute, Worcester, Mass.,	June 21
Yale, New Haven, Ct.,	June 27
Yankton, Yankton, S. D.,	June 20

SEMINARIES AND ACADEMIES

Bradford Academy, Bradford, Mass.,	June 13
Cushing, Ashburnham, Mass.,	June 13
Kimball Union, Meriden, N. H.,	June 21
Lasell, Auburndale, Mass.,	June 13
Monson, Monson, Mass.,	June 19
Northfield Seminary, E. Northfield, Mass.,	Jun 13
Phillips, Andover, Mass.,	June 21
Phillips, Exeter, N. H.,	June 20
St. Johnsbury, St. Johnsbury, Vt.,	June 22
Thayer, Braintree, Mass.,	June 23
Wheaton, Norton, Mass.,	June 13
Williston, Easthampton, Mass.,	June 19

Meetings and Events to Come

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

THE MINISTERS' UNION, summer meeting, King's Chapel, Boston, June 11, 10.30 A. M. Subject, Dr. Martineau, D. L. Moody; speakers, Dr. E. E. Hale, Bishop Mallalieu.

WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION, Edinburgh, Scotland, June 22-29.

NORTHFIELD STUDENTS' CONFERENCE, June 29-July 9.

HARVARD SUMMER SCHOOL OF THEOLOGY, Cambridge, Mass., July 5-21.

NORTHFIELD YOUNG WOMEN'S CONFERENCE, July 13-23.

INTERNATIONAL C. E. CONVENTION, London Eng., July 14-18.

NORTHFIELD GENERAL CONFERENCE, Aug. 2-19.

CONFERENCE ON CATECHETICAL INSTRUCTION, Andover, Mass., July 10, 11.

SPRING STATE MEETINGS

Additions or changes should be sent in at once.

Vermont,	Newport,	Tuesday, June 12.
Connecticut,	Hartford,	Tuesday, June 19.

STATE C. E. CONVENTIONS

Texas,	Fort Worth,	June 19-21.
South Dakota,	Parker,	June 21-24.
Washington,	Spokane,	June 21-24.
Ohio,	Toledo,	June 26-28.

THE ANNUAL MEETING OF THE CONGREGATIONAL EDUCATION SOCIETY for 1900 will be held, according to the constitution of said society, under which this notice is duly published, upon the second Wednesday in June, (June 13), in Pilgrim Hall, Congregational House, Boston, at 2 P. M., to hear the report of the directors, elect officers and transact the necessary business. The annual report contains a list of the members, who are earnestly requested to extend this notice and to be present at the meeting. Each church which has within the year contributed to the society may appoint one delegate to the annual meeting, who, duly accredited, shall be a member of the society for one year.

ANDOVER THEOLOGICAL SEMINARY anniversary week begins on Sunday, June 10. The sermon to the Graduating Class will be preached by Pres. William J. Tucker of Dartmouth College at 4 o'clock in the afternoon. Public examinations will be held on Tuesday (Hebrew 10 A. M., New Testament theology 11, Old Testament theology 3 P. M.) and Wednesday (New Testament interpretation 9 A. M., church history 10). The annual address before the Society of Inquiry will be delivered by Prof. Arthur C. McGiffert of Union Theological Seminary on Tuesday evening at 7.45. The Meeting of the Alumni will be held in the Seminary Chapel on Wednesday at 2.30 P. M. After the usual business and the presentation of the Necrology by Rev. C. C. Carpenter, the subject of Catechetical Instruction in the Parish will be discussed by Rev. W. R. Campbell of Roxbury, Rev. C. E. McKinley of Rockville, Ct., and Pres. G. Stanley Hall of Clark University. There will be opportunity for general discussion. The ladies of the faculty will give a social reception to the alumni and other friends of the seminary in Bartlet Chapel at 7.30. The graduating exercises will be in the Seminary Chapel on Thursday, June 14, at 10.45 A. M., followed by dinner with the trustees in Bartlet Chapel at 1 o'clock.

The sacrifice of Christian doctrine involves sooner or later the surrender of the ethical standards of Christianity.—*Rev. J. D. Jones, of Bournemouth.*

Blood Tells

The Story of Health or Disease—Keep it Pure

Pimples, Boils and Sores Are Signals of Danger.

They show that the blood is impure, and it is in impure blood that nearly all diseases have their origin. Scrofula, salt rheum, rheumatism, catarrh, and even dyspepsia may be traced to bad blood and are cured by Hood's Sarsaparilla which makes the blood pure.

If you are troubled with pimples and eruptions you should at once begin taking Hood's Sarsaparilla, which, besides cleansing the blood of all impurities, will create a good appetite, cure that tired feeling and make you strong and healthy.

Then those more serious ailments will gain no foothold and you will have permanent good health. Remember,

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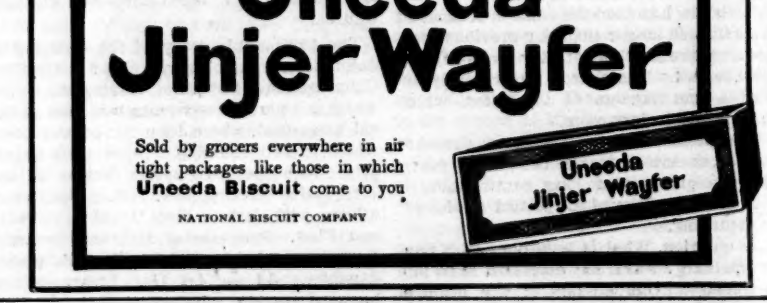
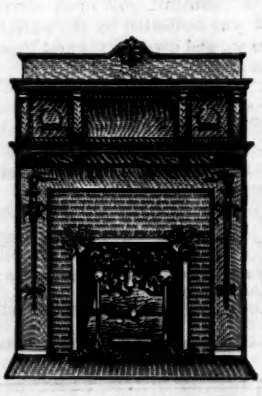


CHIMNEYPIECES.



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Our Readers' Forum

AN EX-CONFEDERATE DISSENTS FROM CHARLES DUDLEY WARNER

Permit me a word of thanks for the editorial in *The Congregationalist* of May 17 on Charles Dudley Warner's recent address on the Negro problem in the South. I am a former Confederate soldier and have lived in the South as boy and man the greater part of my life, and, while I am far from thinking that I have mastered that most intricate and complicated problem, I must be allowed to say that I believe I understand it as well as Mr. Warner is likely to do.

With all my heart I agree that Hampton and Tuskegee have the great fundamental method. But I should regard it as an unspeakable misfortune if any words Mr. Warner has said should alienate one friend or one dollar from such institutions as Tillotson Institute in Texas, or Fisk, Straight or Atlanta Universities. From an intimate acquaintance with many graduates of those schools, I feel warranted in denying that the general tendency of the higher education of Negroes has been to pervert them from the nobler ideals of life.

Nor is it true that the two systems of training are mutually exclusive or in any sense antagonistic. It is rather true that they are complementary. Let us give Booker Washington unstinted help, but let us also keep open and in the highest state of efficiency the great schools which are training the future intellectual leaders of the Negroes of America.

E. Northfield, Mass. C. I. SCOFIELD.

NO SURPLUS, CONSIDERING THE WORK TO BE DONE

All about us, in the large cities, in smaller towns, in the outlying districts, is work—pastoral work and preaching—waiting to be done. Why is it not done? Because the pastors employed, work hard as they may, can't cover the field. Why are there not more at work? Because the people have not been educated to see the urgent need of more money being spent in supplying ministers and other Christian workers. Take our larger churches. How many of them, with a membership of from 300 to 600, have but one minister. A "plant" worth perhaps $50,000 or $100,000 and one paid foreman to run it, with no skilled workmen to work under him. It can't be done. And the result is that, even in many New England towns, half the population is not actively shepherded and is not under the influence of the church. We lament, or some do, that the people will not come to church. The chief trouble is that the church is not, in adequate measure, going to the people—personally, sympathetically, with the man to man meetings that most men need more even than they need prayer meetings, with the reading rooms and talks that the boys need in the evenings, with the catechetical instruction that all the young people are needing. As to the Sunday schools, is it easy to exaggerate the loss that is being sustained in the majority of schools, and the weakness of the slipshod, unsystematic, ungraded, unreliable work that is being done by hundreds of good people, chiefly because at the head is no theologically and pedagogically educated Christian man? The one minister, with all the other work he has to do, can't do it. Busy laymen, working six days out of seven, generally can't do it. There must be more ministers.

If this is so in small towns, how much more in the large cities. And in the West the same or similar need abounds. Only recently a reliable man from the West told me that chances were slipping from our grasp in valley after valley, just because men can't be had to minister to the people. And this man wasn't pleading for a subscription to further any hobby of his, either.

I know the argument, that there are too many ministers for the number of positions already provided with a living wage. But if so, and the world's need of the church is as great still as it is, ought not the cry to be, not less men but more money? Imagine a general with such a foe to meet as we have before us sending word to his government, "Call home the troops!" when the demand that would have answered his real need was, "Send forward rations!" Yours for a more aggressive campaign, B.

WHERE MEN ARE WANTED

The statements appearing from time to time in your columns about the surplus of trained ministers in the East lead one in the West to wonder why they cannot find fields of usefulness here.

One place about which I personally know has a population of 4,000 and one weak Protestant church, with an average morning congregation of less than twenty. The present pastor has had no training for his work, not even a correct knowledge of the English language. He is not a Congregationalist, and has little tact in dealing with men. In a chapel in an adjoining part of the town Sunday school services are held as well as preaching, when any one comes along to preach. The average monthly disbursement for wages is above $6,000

Congregationalism seems peculiarly well adapted to a community of this kind where, made up as it is of members of various denominations, there must be little sectarianism, a great many pastoral calls and much personal work. C. C. W.

The Churchman cites from a recent sermon by Canon Gore in Westminster Abbey on behalf of the British and Foreign Bible Society, an expression of regret that the society does not publish the Apocrypha, between which and the rest it is no longer possible to draw a line. On the opposite page Mr. J. S. Johnston calls Pope Leo XIII. to account for condemning the late Prof. St. George Mivart for refusing to believe "such ridiculous stuff" as the book of Tobit and the "fabulous second book of Maccabees." The impossibility of drawing that line is not yet apparent to everybody.

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No. 2,	Equal in capacity to a	2	quart dash freezer,		$1.50
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No. 6,	"	"	6	"	"	3.00
No. 8,	"	"	8	"	"	4.00

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Education

— Dr. D. K. Pearsons's last offer is that of $50,000 to Carleton College, Minnesota, providing $100,000 from other sources is raised before Jan. 1, 1901.

— Kenneth McKenzie, son of Rev. Dr. Alexander McKenzie of Cambridge, now of the University of West Virginia, has been elected instructor in French at Yale University.

— Washington University, St. Louis, has received from Samuel Cupples and Robert Brookings, merchants of that city, property valued at $5,000,000, producing an income of $400,000 annually.

— The school at Kingfisher, Okl., has received from two New England friends a gift of $500. A reporter of the associated press having made the figure $20,000 and given the statement wide circulation, the school is receiving congratulations. But its greater need is more money.

— Twenty youths from the Argentine Republic are now in this country at the expense of their government. During the summer they will master English and in the fall enter our state agricultural colleges and study there with the purpose of returning home to lead in developing the wealth of the Argentine Republic.

— Rev. J. D. Davis, now professor of Semitic and Old Testament history in Princeton Seminary, has been elected to the professorship of Old Testament literature in that institution, the chair formerly held by the late William H. Green. Rev. R. D. Wilson of Western Theological Seminary, Alleghany, takes the chair vacated by Professor Davis.

— The Graduating Class at Tuskegee this year numbered sixty-six, twenty-eight of whom were from the industrial department. Among the graduates was Miss Portia Washington, Prin. Booker T. Washington's only daughter. The sermon to the class was preached by Rev. H. H. Proctor of Atlanta. At the closing exercises of the Phelps Hall Bible Training School Rev. J. E. Smith, who for twenty one years has been the pastor of the First (colored) Congregational Church of Chattanooga and for years an active member of the School Board of that city, gave the address to the students. Among the graduates is a woman, Mrs. Henrietta Smith, fifty-six years of age. She had been a field missionary for years before she came to the Bible school, but has spent several years there to better fit herself more thoroughly for her work. There have been over 1,000 students in attendance at Tuskegee during the entire year. The industrial classes have been at work upon three large buildings. Huntington Hall, the girls' dormitory, is nearly approaching completion, the walls of the industrial building for girls are rising and work on the extensive system of barn buildings is being begun. Several more Cuban students have arrived at the institute, sent there by Governor-general Wood. They come thus early to have the advantage of the long summer vacation in which to learn the language. Ten Cubans and Porto Ricans, who came a year ago to get an English and an industrial education, have made excellent progress in the language and in the trades to which they were assigned.

The creation of a new civil service is one which requires the precise qualities of initia tive which competitive examinations neither develop nor discover, but the time has plainly come when steps should be taken to introduce a classified service in our colonial administration.—*The Churchman.*

Ourselves and Others

Some Comparative Views

We have received letters from men and women who are in the habit of reading many religious papers. Their business life calls for this sort of recreation. They have drawn unsolicited comparisons as one result of this regular pursuit, reaching conclusions which must interest many. Individuals without a religious weekly and newly organized homes where the housekeeping is not quite begun, if such a paper is wanting, will see these Comparative Views to a purpose:

"Reading, as I do, nearly all the various denominational papers, yours has seemed to me to be the best in many respects."—Chicago.

"I believe The Congregationalist to be the very best denominational paper published. I have more satisfaction and profit in reading your paper than any other publication that comes into my office."—Philadelphia.

A Minnesota reader *not* a Congregationalist writes:

"We feel that we could not do without The Congregationalist."

These Views are definite and positive. Those whose acquaintance with many papers make them judges place a superior estimate upon this one. It is found to be abreast with the day and is helpful to Christians of whatever name.

Yours, *THE CONGREGATIONALIST,*
Warren P. Landers, Supt. of Circulation.

A SPLENDID TRANSCONTINENTAL TOUR.—Nothing could be more inviting for a summer tour than the one announced by Messrs. Raymond & Whitcomb in our present issue. There will be, in fact, two tours, with June 28 and July 12 as the dates of leaving Boston. These parties make the outward journey through the Great Lakes, from Buffalo to Duluth, and thence to Portland, Ore., via the Great Northern route. The Alaska voyage will be made on the excursion steamer Queen. There will also be visits in Seattle and Tacoma, and on the return journey there will be a side trip of a week amid the wonders of the Yellowstone National Park. No finer opportunity could be presented for viewing the grand scenic features of the North American continent. There are other trips to the Yellowstone Park and return, and also in connection with visits to Colorado and California. Descriptive circulars may be procured of Messrs. Raymond & Whitcomb, 296 Washington Street, Boston, Mass

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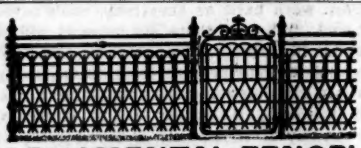

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...WE DO NOT SELL...
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No. 4774—Single Strap Harness. Price with nickel trimmings, $8.50. As good as sells for $6.00 more.

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The Business Outlook

The volume of general business throughout the country is mostly of a between seasons character, the improvement in some lines being offset by increased quietness in other directions. Prices are still undergoing some adjustment to meet the general condition of supply and demand. It can be said, however, that the basic conditions underlying the entire situation of the country are in the main favorable, and no better proof of this is needed than the continued large railroad earnings which are being reported from week to week. It may be said in fact that railroad companies are handling a larger business than a year ago, and this may be taken as a proof that any recession in the demand for merchandise comes not from any unhealthy conditions but from a desire to retrench because of the impending presidential campaign.

The textile situation continues rather depressed, although jobbers report some improvement in the reorder business for dry-goods. The Fall River committee has reduced quotations on print cloths. The wool market is very dull and manufacturers of woolen goods are not large buyers at the present time. In boots and shoes some slight recession in new business is noted, although the products of the factories are moving forward into consumption in a fairly steady manner. Leather and hides are quiet and a shade easier in price.

In iron and steel, so far as domestic business is concerned, there is only a hand to mouth demand, but it is figured that consumers are practically bare of stock and that on any general shut-down for a month's time such as is proposed there will be a scramble for supplies. Lumber continues quiet, as also most other kinds of building materials.

Quite an important change has come over the speculative situation, the general list of security values rising this week some three or four points under buying both for short account and by commisson houses. The outlook for the speedy settlement of the Transvaal war and also favorable conditions at home are being recognized by both speculators and investors, with the result that there is more speculative activity than has been seen for some time. In Boston copper stocks are looking better, and at the close of last week there was considerable activity in this group, with prospects for higher prices.

Railroads and Excursions

Boston and Albany

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Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, $1.00; life membership, $20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY —Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen States. Ten free Christian schools in Utah and New Mexico. S. F. WILKINS, Treasurer. Offices 613, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY,—Contributions used only for missionary work. Rev. George M. Boynton, D. D, Secretary and Treasurer; W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND. —Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. S. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

BOARD OF MINISTERIAL AID. Boston, Mass. Send gifts to A. G. Stanwood, Treasurer, 701 Sears Building. Apply for aid to E. B. Palmer, 608 Congregational House.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 10.30 A. M. Bible study 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to S. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601, Congregational House. Annual membership $1.00; life membership $20.00. Mrs. Charles H. Beale, Treas., "The Warren," Roxbury.

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Men's All Linen Seconds

Lot 1. 20c each, package containing 4 handkerchiefs.....50c
Lot 2. 30c each, package containing 3 handkerchiefs.....50c
Lot 3. 40c each, package containing 2 handkerchiefs.....50c
Lot 4. 50c each, package containing 3 handkerchiefs.....1.00

Men's All Linen (Drummers' Samples)

Lot 5. 30c each, package containing 3 handkerchiefs.....50c
Lot 6. 40c each, package containing 3 handkerchiefs.....75c
Lot 7. 50c each, package containing 3 handkerchiefs.....1.00

Men's All Linen Initials (Drummers' Samples), letter M only

Lot 8. 12½c each, package containing 5 handkerchiefs.....50c
Lot 9. 25c each, package containing 3 handkerchiefs.....50c
Letters M and B only.
Lot 10. 50c each, broken lines of regular stock now.....35c

Ladies' All Linen Initials (Drummers' Samples), M and K only

Lot 11. 25c each, package containing 3 handkerchiefs.....50c
Lot 12. 50c each, broken lines regular stock, now.....35c

Ladies' All Linen Seconds

Lot 13. 15c each, package containing 5 handkerchiefs.....50c
Lot 14. 20c each, package containing 4 handkerchiefs.....50c

Ladies' Embroidered Handkerchiefs (regular stock), odd lots.

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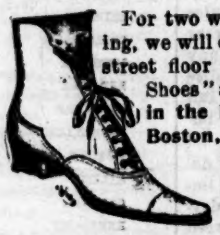

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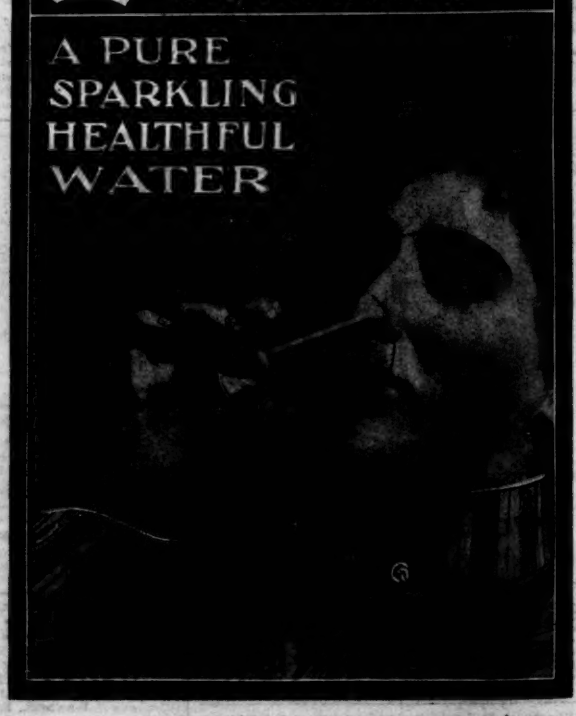
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